

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES VOLUME NO. XLIII.

Jackson, Miss., Thursday, October 13, 1921

New Series Volume XXIII No. 36



*Mrs. J. R. Garter, for Twenty-five Years Mother of our Orphans*

FINANCIAL STATEMENT					
A COMPARISON					
MAY	JUNE	JULY	AUGUST	SEPTEMBER	
26,295.90	13,117.20	17,650.42	15,784.21	22,998.86	1920
10,020.68	9,616.20	6,591.57	10,708.99	16,643.56	1921
For October, through October 10th				7,901.34	1921
Annual pledge quota				700,000.00	
Receipts since November 1, 1920				434,118.79	
Balance due this year by November 1				265,881.21	
Time left before books close				20 days	
We are depending on the pastors and not on				tside help and campaign	
				R. B. GUNTER, Cor. Sec'y.	

On the 31st of October Dr. H. L. Martin will begin a meeting with Pastor Roland Leavell at Oxford.

Foreign Missions will need in the next few years nearly all the output from our Theological Seminaries.

The Davis Memorial Church in Jackson has recalled Brother Madison Flowers and he will resume his work there.

The Lord greatly blessed evangelist J. W. Hickerson in his past year's work. He witness-

ed 915 additions to the churches 664 of them by baptism; and had 105 volunteers for special work. He writes from Dublin Texas where in the first week there were 61 additions, 33 of them by baptism. His home is at Seminary Hill, Tex.

Georgia Baptists will come together a day before their State Convention for a day of prayer and consecration.

Seventy-five young women in Blue Mountain College are taking the Sunday School Training Course under Profs. Guyton and Donnell.

Rev. J. E. Barnett, pastor at Wiggins, has undergone a serious operation at the South Mississippi Infirmary in Hattiesburg. His family asks prayers of the brotherhood for his recovery.

Report of the Poplarville Sunday School is published in another part of the paper. It would be interesting to have reports of other schools and learn who is in the lead.

The church at Wesson has called Brother W. B. Holcomb and he will soon be on the field. He was once before pastor here and comes back to people who know and love him.

Forty additions to the church at Indianola resulted from the meeting just closed in which Dr. W. H. Morgan assisted Pastor H. L. Martin.

There are 120 ministerial students in Clarke College and Mississippi College. The Lord is blessing us in calling many young men to preach. While others complain of falling off.

The Emperor of Japan is reported near death. Great secrecy has for a long time surrounded his person, supposed to be due to his imbecility or insanity.

Pastor J. Frank Norris has been pastor of the First Church, Ft. Worth for twelve years. He began with membership of 500 and it now numbers over 5000.

According to the Congregationalist, there are sixty negro churches in Cleveland Ohio, forty-six of which are Baptist. It seems the white folks are mightily behind.

Dr. H. L. Martin is assisting in a meeting at Immanuel Church, attended by students of the Mississippi Woman's College. He was with them in a great meeting last year, in which 130 were added to the church.

Pastor A. E. Lucaas is the first man to report his churches as having secured the apportioned number of tithers, one sixth of their membership. These churches are in Leake and Madison Counties. The good work is moving on.

Write to Mr. J. H. Wells, Chairman of the Entertainment Committee, Jackson, Miss., for any information in reference to entertainment during your stay at the Convention, November 14-17.

Don't forget that October is Redemption Month. If you have not redeemed your pledge to the 75 Million Campaign do not let this month go by without meeting every cent of your obligation.

Brother V. B. Tucker, of Ecru, not only keeps his own subscription to the Record paid far ahead, but has recently subscribed for the paper to be sent to his seven married children. He is greatly blessed in his children and it is easy to see the reason for it. He values their spiritual development and provides for it.

Dr. Theo. Whitfield has resigned the First Church, McComb, to take effect Jan. 1st. He has been pastor here for twelve years and the church has doubled in numbers and grown in spirituality and efficiency. He is too good a man to let leave Mississippi.

## CAMPAIGN FOR HALF MILLION TITHERS

## PART I. THE PLAN

## Authority for Campaign.

The Campaign for Half Million Tithers was recommended in the report of the Executive Committee of the Laymen's Missionary Movement and endorsed by the Southern Baptist Convention at its meeting in Chattanooga in May, 1921.

## 1. THE SOUTH

The Southern Baptist Convention appointed a committee of nine to have charge of the Campaign for the whole South, composed of the following: Three members from the Executive Committee of the Southern Baptist Convention, three members from the Executive Committee of the Laymen's Missionary Movement, and three members from the Women's Missionary Union.

It is the duty of this Committee to outline the general policy of the Campaign and apportion the half million tithers to the various states.

## 2. THE STATE

The State Steering Committee is also composed of nine members as follows: Chairman of the Laymen's Committee, Corresponding Secretary of the Convention Board Corresponding Secretary of the W. M. U., Sunday School Secretary, BYPU Secretary, Editor of the Baptist Record, Executive Secretary of the Education Commission, a representative Pastor, and an Enlistment man.

It is the duty of this committee to work individually and collectively in the interest of the Campaign throughout the State. As a Steering Committee they will outline the general policy of the Campaign in Mississippi and push it to completion. As individuals they will seek to reach, inform and inspire the certain constituency each represents.

## 3. THE COUNTY

The County Steering Committee is composed of a representative pastor, when possible, as director, the county Chairman of layman's work, a representative each from the W. M. U., S. S. and the B. Y. P. U.

It is the duty of this committee to apportion to each church in the county a number equal to at least one sixth of the church membership, and to formulate a plan by which this cause will be effectively presented to every church in the county. The committee will secure a number of zealous men and women who will visit such churches as may need help.

The Committee will also assist each church in perfecting an organization along the lines suggested below.

## 4. THE CHURCH

Each church should select a Committee of five to act as a Steering Committee in the Church. This committee may be composed of the pastor, a strong layman, and a representative each from the W. M. U., the S. S., and the B. Y. P. U. If the church hasn't all these organizations, the committee should be made up of members who will represent every phase of church life.

It is the duty of this Committee to inform the people on the subject of tithing; distribute literature; provide for sermons, talks, announcements, personal interviews, etc. The committee will also fix a time prior to or on "Half Million Week" when a definite appeal shall be made to the whole church, pledge cards distributed and as many tithers as possible enrolled. This public effort should be supplemented by private work by the committee until every member has been seen.

## THE GOAL

It is readily seen that half a million tithers for Southern Baptists will embrace about one-sixth of the membership; in some cases the county committee may apportion to a few much considerably more than one-sixth, with the view of providing for other churches that may fall short of their quota.

The quota for Mississippi is 30,000.

## HALF MILLION WEEK

November 27 to December 4, which includes two Sundays, has been set apart as round-up week and will be known as "Half Million Week". It is hoped, however, that a great many churches, cities and even counties will secure their quota in advance and give their success wide publicity as a means of stimulating others.

## PLEDGE CARDS

While the committee thinks it wise to use a uniform pledge card, so far as practicable, those who have cards on hand may feel free to use them. The pledge cards now being used by the W. M. U. may be used in this Campaign when desired. The pledge cards will be sent from the state headquarters to the county committee and this committee will in turn furnish cards to the churches.

Each tither will be requested to sign only one card, all cards to be held by the local church, the total number in each church reported to the county director, and a complete list sent by the church to R. D. Jackson, Executive Secretary, Jackson, Miss., on forms furnished for the purpose.

The following is a copy of the pledge card each tither will be asked to sign:

## FORM OF PLEDGE

I hereby promise, as an acknowledgement of my stewardship and an expression of my love to God, to lay aside, until further notice, at least one-tenth of my income for the support of His cause. "First they gave their own selves unto the Lord." 2 Cor. 8:5. "Of all that Thou shalt give me, I will surely give the tenth unto Thee." Gen. 28:22.

Signed by \_\_\_\_\_  
Post Office Address \_\_\_\_\_  
Church \_\_\_\_\_  
County \_\_\_\_\_  
Association \_\_\_\_\_  
Date \_\_\_\_\_

## Literature

In addition to this easlet other literature on the subjects of Stewardship and Tithing will be distributed from the state headquarters at Jackson.

## PART II

## BIBLE DOCTRINE OF THE TITHE

Man's first sin as given in the third chapter of the first book of the Old Testament was to take that which was exclusively God's. The third chapter of the last book of the Old Testament records a similar charge—man robs God.

In discussing the Bible doctrine of the tithe we must keep in mind that it is the Bible teaching concerning the tithe. This will include what people seemingly did voluntarily; what they did under law; and what they should do under grace. Hence we shall consider the Bible teaching concerning the tithe under the following heads, to wit:

## 1. Conscience and the Tithe

The first Bible record concerning tithing is in Gen. 14:20 where Abraham gave tithes of

the spoils which he had confiscated in battle.

It seems to have been in obedience to the dictates of a good conscience and as an expression of gratitude to God for giving victory over the enemy.

For, in so far as we know, there was no divinely revealed commandment on this subject. It was over four hundred years before the law was given.

The second account is in Gen. 28:22 where Jacob vowed the tenth of all that God gave to him. This, too, seems to have been in answer to a good healthy conscience which was grateful to Jehovah for His promises of protection and blessing. It should be observed that Jacob did not say to Jehovah: "I will give you the tenth if you will bless me." Jehovah had already promised, when Jacob said: "Of all that Thou shalt give me, I will surely give the tenth unto Thee."

Besides these two instances there is much proof to show that the heathen and many non-Christian nations have had a sensitized conscience which impressed them that they owed to their creator a part of what came into their possession. This has been true of the most barbarous nations. The Greeks and the Romans practiced it. Some have made it a standing obligation; others have practiced it on special occasions. Laertius says that when Pisistratus tyrant at Athens, wrote to Colon to persuade him to return to Athens, he tells him: "Every one there pays the tithe of his goods for the offering of sacrifices to the gods. Pliny says that the Arabian merchants who traded in spices "durst not sell any till they had paid the tithe to their god, Sabas." Plutarch mentioned a custom of the Romans of paying Hercules the tithe of what they took from their enemies. But the most interesting thing about all their giving is the fact that no mention is ever made of them having given a smaller proportion than one-tenth. Some believe that God in some far remote revelation made known to man that a tenth was sacred to Him. This is a proportion which any rational person can ascertain.

## 2. Law and the Tithe

In Leviticus 27:30 Moses says that the tithe of the land, the seed of the land, the fruit of the tree, the tithe of the herd, or of the flock—all are holy unto the Lord. By using the present tense in the 30th verse he may mean that the tithe has been, is, and shall ever be holy unto the Lord. Moses says that the Lord commanded this in Mt. Sinai to be observed by the children of Israel. The people paid tithes to the Levites who received no inheritance with the other tribes and they in turn paid tithe to the priests—Numbers 18:21, 24. Then at certain times they had to give a tenth for feasts and sacrifices—to be sent to such places as the Lord desired to plant his name—Deut. 14:22, 23, 24. Again, every three years, the people had to set apart for the poor one-tenth—Deut. 14:28-29.

For other references see Nu. 18:26; Deut. 12:17; 1 Chr. 21:5, 6, 12; Neh. 10:38 and 13:12.

You will find that these commandments continue in force from the time they are given until the close of the Old Testament period. And in next to the last chapter of the Old Testament Jehovah says: "I am the Lord, I change not."—Mal. 3:6.

It will be observed all through the long period of the Old Testament that both material and spiritual prosperity attended Israel so long as they remembered the Lord with their tithes and offerings and that when they robbed Him they were cursed with a curse.—Mal. 3:9.

There is no question concerning the teaching of the tithe so far. The question before us is: has the law of the time been abrogated? If so, why? If so, why do not the Scriptures so state? Is not a law in force until nullified by

another. If the Christian gets out from under the tithing law, is it not because he is possessed of a new spirit which causes him to want to give a tenth or more through love, rather than fear. The compulsion is now from within, rather than from without. Instead of law compelling, love constrains. Are the members of our churches sufficiently conscientious, now, to be trusted to do their duty in giving without having a standard such as was given to Israel? If so, then we need no standard. Does not experience teach us that people of the present day are just as prone to rob God as was Isreal in the long ago? Was not the commandment requiring the Jew to tithe given because all were not willing, as Jacob was, to tithe voluntarily? Then does not this make tithing a moral obligation?

### 3. Grace and Tithing

When did grace come? It came by Jesus Christ. Did tithing go when grace came? No. The people, along with the poor widow cast their tithes while the Master sat over by the treasury. The Jews tithed their mint, anise and cummin (Mt. 23:23), and the master said this they should have done. (Josephus says that the law did not require them to tithe these things). One has said that Christians are not obligated by this passage, because Jesus was talking to the rankest sinners. Our answer to that would be that if Jesus looked upon tithing as an obligation for the rankest sinner, He surely would expect His followers to do no less. If to become a Christian released one from the tithing obligation, the Jew, finding it out, would certainly have been induced to abandon Judaism; for he loved money.—Lu. 16:14. All the Jews who were required to tithe weren't God's people in a spiritual sense. This fact strengthens the idea of the moral obligation of tithing upon all people. We have read everything available on the doctrine of the tithe, both pro and con, and the writings of no opponent have ever convinced us that the Christian is not morally bound to pay at least one-tenth of his income to the Lord. Twenty years' experience in tithing only helps to confirm this belief. Morally it is just as binding on the Jew as it is upon the Christian. Some truths you need to practice in order to believe them. This may account for some of the opposition to the tithe. Taste and see that it is good.

Paul alludes to the tithing ordinance when he says: "Even so hath the Lord ordained that they which preach the gospel shall live of the gospel." And in Chambers Encyclopedia, title, "Tithe", ye find that The Apostolic Canons, Apostolical Constitution, Cyprian on the Unity of the Church, Ambrose, Chrysostom, Augustine and other leaders of both divisions of the church abound with allusions to the tithe; showing that the early churches tithe until into the second century. But the whole of the Christian church now gives instead of one dollar out of every ten, the pitiable mite of twenty cents.

If you say, (as many do), that all a Christian has belongs to the Lord, then we are certainly safe in saying that a tenth of all he possesses is the Lord's. But to say all he has is the Lord's, gets us no where. We know he is not going to give all of it up while he lives. Then how much? The Bible has named no less than the tenth of the income. We shall have to accept some standard or no standard. Why not accept the only definite one God has given?

Many things lead us to believe that God's approval is still upon the tither. In the first place, a tithing church has sufficient funds to carry on its work at home and to do much good abroad. This is certainly pleasing to God who wants His work to succeed. In the second place, there is a healthy spiritual life in the tithing church. God wants this, also. In the third place, the people prosper in a material way and become able to give more.

God wants this, for He has given so many promises of prosperity conditioned on honoring Him with our substance.

The writer of the epistle to the Hebrews sets forth the superiority of the Christian religion over the Jewish. It would be hard though to get many of our preachers of today who have to endure the anxiety caused by unpaid salaries to believe that the present system for supporting the pastor is superior to the Jewish system where the people brought a tenth of all and presented it to the Levites. Evidently the Lord loves the preachers of the present as much as He loved the priests of old. We need a system which will adequately support our pastors. The tithe will do it. If the pastors will push this campaign for tithers, there will be a new day for the kingdom. The financial problem will be solved when the righteousness of the Christian with reference to his giving becomes equal to that of the Jew. Surely the Lord has given a plan which will take care of His work. Surely the tithe is His plan. The covetous man has no part in the kingdom of Christ and of God.

Let the tithe be the minimum for all. Thirty thousand Mississippi Baptists (one-sixth of our white membership) receiving one thousand a year, each by tithe will turn into the Lord's treasury, \$3,000,000 a year. That would mean a new day for Baptists.

### PART III

#### HOW TO TITHE

"When should I commence tithe my income?"

Now—today. Count what money you have on hand, give one-tenth of it, and tithe all you receive thereafter.

How can a man know his income until he takes his annual inventory or markets the products of his farm?

Estimate as closely as you can what it will probably be and give on that basis until you know your income for the year. If you have over given and can afford it let it go as a free will offering. Otherwise replace it from your next earnings.

"What constitutes my income?"

If you are a farmer, it is all the money you receive for the products of your farm and the cash value of all your family consumes, less all the money paid for hired help, seed, fertilizer, etc.

If you are a physician your income is all you receive less your professional expenses, but not family and personal expenses.

If you are a lawyer, substantially the same rules apply as to a physician.

If you are a minister, it is the total amount you receive less expenses directly connected with your ministerial duties.

If you are a merchant or a manufacturer or a banker, of course you keep accurate accounts. Your income is the gross profits of your business less strictly business expenses but not family or personal expenses.

If you are a mechanic, or employee and wage worker in any capacity whether by the day, month or year, your income is all you receive less business expenses connected with your work.

"Suppose I am in debt. Should I not pay my debts before tithe my income?"

No. As well talk about not paying the interest on the money you borrow to use in business because you owe your grocer or other debts. Your tithe is of all debts the most sacred. Under such a rule, all you would have to do to escape all obligations to give anything would be to keep in debt. Besides the universal experience of the larger number who have commenced tithe while in debt has been, that with the remaining nine-tenths they were able to pay their other debts more easily and promptly than they had previously succeeded in doing.

"Suppose I am able to support my family only by close economy; should I pay one-tenth?"

Yes. And for no other reason than because the remaining nine-tenths will go further. Thousands have tested it and found it so.

To what objects should I give the tenth of my income?"

Every cause which has for its object the upbuilding and advancement of Christ's Kingdom, commencing with the free, strong and hearty support of your own church and pastor and giving a due proportion to the causes now supported by the Seventy-five Million Campaign.

"If I receive a gift of money or a legacy, should I devote the tenth of it to God and His work?"

Yes. The remainder then becomes capital from which you may make free-will offerings, or invest for the purpose of producing income. If you prefer to keep it all, credit your Tithing Account with one-tenth of its value and pay this out as you have opportunity.

"Suppose the gift or legacy is in property?"

If you cannot divide it regard it as capital and tithe the income derived from it.

"Suppose my income is derived from investments or from rented property, what is my income?"

It is all you receive, less the cost of collecting, taxes and upkeep of property.

"Suppose I have no regular income?"

Tithe whatever money you receive, whether in gifts, allowances, or for labor performed.

When the father of a family tithes his income and shares this tithe with the wife and children it is considered legitimate to enroll them all as tithe. In many cases the mother wisely tithes her allowance and the children are taught to earn money with the distinct provision that they appropriate one-tenth of it to the Lord's work. This is a commendable policy and surely makes each one a genuine tithe.

NOTE—All those who are already tithe and have enrolled as tithe heretofore should enroll again in this campaign.

#### TATE COUNTY ASSOCIATION

The Tate county association will hold its first session at Hickory Grove church, seven miles East of Coldwater, beginning at 10 A. M. Friday, October 14th, and continuing through Sunday. We shall be glad to have any of our field workers and other visitors with us, and will convey you back and forth from Coldwater on request.

B. F. WHITTEN, Moderator.

V. M. WAIT.

#### EUPORA

After four years and three months' service with the Europa church, I have resigned and am ready to consider work elsewhere if I may be wanted.

During my pastorate here everything has moved along in a splendid way; contributions have increased 100 per cent, good BYPU, Sunday School and WMU, all doing good work. The church is in good condition for my successor.

Your Truly,

W. E. FENDLEY

There was a helpful conference held in Jackson on the 27th of representatives of men and women in the First District. There were fifty or more who planned for the program of work in the tithe campaign and the annual round up for the fall collections. Brother Tull had prepared a line of discussion which proved stimulating. Every county in the district except Warren was represented and one or two outside. Mr. Sweany told what Sunday Schools would do in the tithe campaign. Mr. Tull outlined the part the BYPU would take. Miss Lackey spoke for the WMU and the editor spoke for the average man. In the afternoon a round table conference was conducted by Rev. Owen Williams on How to tithe and the people went away with a big and definite plan and purpose in their hearts. The ladies served a delicious luncheon at the First Church.

## The Baptist Record

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### EDITORIAL.

#### BE STILL

Have you noticed how hard it is to be still? People are constantly wiggling, wriggling, patting the feet, thrumming with the fingers or twiching in some part of the body. The hardest member to keep still is the tongue. Try poking it out and letting somebody watch to see if it can be kept still for the tenth of a second. "It is a restless evil." From the shuffling of the feet to the twiching of the face this is a restless generation.

But this is only a physical symptom of a mentally and spiritually nervous and jerky age. The minds of most people are not steadily set to any definite purpose. They are acted upon by chance influences from without and jump goat-like from one thing to another at the prompting of any whim. Our tongues rattle away like a toy windmill with which the children play, moved by any breeze that blows our way. We sorely need to listen to the exhortation, "Set your mind."

As you have seen a mother lay her hand gently on the arm of a restless child to restrain nervous and useless throwing off of physical energy, so our Father God would quiet us with the gentle word, "Be still." The fourth Psalm is said to be an evening prayer of trust in God. It is a kind of "Now I lay me down to sleep," only there is a perion of communion with God before sleep comes. The psalmist seems to say to himself, "Commune with your own heart upon your bed and be still." Or is it God speaking to him. Prayer is communion; it is not one person doing all the talking. It is alternate speaking and listening. Prayer is as much listening to God as it is talking to God. The more profitable part, perhaps, is when we have brought our minds into a condition to hear what He says. Alternate currents of electricity make light and power. So alternate outgoings of our spirits Godward and outgoing of His Spirit manward make the Christian life and light in our souls.

But this fellowship and consequent life are possible only where there is quietness. That is why he says commune with thine heart on thy bed and be still. Somehow the noise of the world must be shut out if the voice of God is to be heard. Jesus bids us today as he did the twelve, "Come ye yourselves apart and rest a while." It is only in the "Dark room" the the picture developed, and only in the place where the world's cross lights are shut out can the image of God be formed. Here the light of the knowledge of God in the face of Jesus Christ comes to us. From our feverish activity, from our garish publicity must we turn aside awhile and be still, till out of the silence the still small voice speaks to our souls.

Pastor Pope began his meeting at Belzoni on the tenth, having Dr. Webb Brance of Drew, assist him.

Oktibbeha Association met with Fellowship church in Lauderdale County. On Saturday there was a virile gospel sermon by brother A. N. Thomas, devotional exercises being conducted by brother Laird. After dinner the organization was perfected by the re-election of brother Perry Davis as moderator and Bro. Wilkerson as Clerk. The letters from the churches were read, about twenty in number and the remainder of the time was used in appointment of committees and the assignment of homes. On Sunday morning the sermon was preached in the house by brother A. E. Culpepper, and out in the grove by Brother Collins. We heard Bro. Culpepper and his sermon had the genuine missionary ring which the audience drank in with pleasure. In the afternoon the editor was privileged to preach to those who could get in the house. We were sorry not to hear any of the usual subjects discussed, all of which came on Monday. There was present a devoted body of pastors and messengers from churches who hold up the standard of the gospel of grace. District Enlistment man, Bro. H. F. McLaurin was with the brethren on Sunday and Monday.

The Franklin Association at Meadville was soon organized and ready for business. About five more churches joined, coming from Lincoln County Association and Mississippi Associations from which they came. Conducting Associations. Associations were not new to them. Dr. Bourum of Natchez was made moderator and Prof. Everett Green Clerk. Prof. W. A. Green had everything running well at his end of the line. All-around you were McGehees and Whittingtons and Scofield's. The Natchez delegation came over in cars; and here they came from Roxie and Hamburg and Bude and the country churches of honorable degree. It looked like a protracted meeting when they gave the hand of fellowship to new members. But this visitor was deprived of the privilege of hearing or seeing much of the business, for he was put in to speak of the work of the campaign before dinner and after dinner he heard Secretary Nelson's great speech on Education. These towns people fed the crowd with dinner on the ground in great style and abundance, just like country folks. Praying for God's blessing on their work we were off to another engagement.

The Mississippi Association is the oldest of them all and was once the biggest of all, extending from New Orleans almost to Mobile and up half way through the State. But now it embraces Amite and Wilkinson Counties with a few churches on the edges. This year the association met with Mt. Vernon Church in the extreme south end of the territory. But you can't put it where these Baptists won't go to it. When we arrived after a long jaunt the oratory was going like a blast furnace, the brethren out doors and the sisters in the house. We enjoyed it till our time came, and then we didn't mind talking to folks who listen like they do. The only report we heard read was on Laymen's Work, by I. L. Toler of Gloster, who made a good speech all too brief. This touched off the visiting brother and then the ladies asked him to speak at their consecration hour. These ladies evidently are satisfied with their leaders, among whom we noticed Mesdames Hewitt, Toler and Jackson for not one of them came to the men's meeting.

The Moderator was the same brother Causey as before and the same brother Robinson was clerk. No changes needed. Brother J. H. Lane added greatly to the pleasure of the meeting as a visitor who had long made this association his home. There was a fine bunch of preachers including brethren Anderson, McCollough, Chapman, Young, Morris and Johnson. The work is always safe in the hands of such people as these.

Webster County Association met at Mt. Vernon Church in its first annual session since organization. Not all the churches in the county are in this body, some remaining in Zion Association. But they had enough to make it interesting. On the first day Brother Cole preached the Associational Sermon and was elected temporary moderator. He has been preaching fifty years but is full of vigor and champions the work of the Lord in these parts. He preached a great missionary sermon. In the afternoon Brother J. O. Peoples was elected permanent moderator and Rev. A. C. Ball clerk with Brother Johnson treasurer. Under the department of Layman's Work the editor was permitted to speak on Stewardship of money. The hospitality of the church was abundant and joyous. But this visitor had to make a hurried all-night trip to be at another Association the next morning.

### BOOK REVIEW

#### "SCARAMOUCHE"

A novel by Rafael Sabatini, published by the Houghton Mifflin Company, of Boston and New York, and sold at \$2.00

"Scaramouche" is a pretty good story. It is another one of those romances of the French Revolution. Of course it is not as good as "A Tale of Two Cities", or "The Chevalier de Maison Rouge," or "The Reds of the Midi." But I do not know many tales covering that period which do approach those: do you? Even so, this is a very good story. It starts in rather poky fashion, but it picks up speed and interest, and finishes at about a mile a minute. The book gets its name from the alias which the hero assumes upon taking that character in a troop of strolling players. Scaramouche was a good stock character in the old French drama as were Columbine and Harlequin. Not from conscience, but to punish the murderer of a friend, the hero assumes successfully the parts of a revolutionary, agitator, player and fencing master. Arrayed against the nobility, he comes to find himself of noble birth; fighting on the side of the oppressed. He falls in love with a girl of noble ancestry: after aligning himself with revolutionists he abandons the revolution because he sees its outcome in the days of bloodshed under the Commune and under the Terror: and he flees France with his parents and sweetheart before those bloodiest of days. I have tried not to reveal anything of the interesting plot.

To me, the most pleasing parts of the book were those which gave the carefully and politely worded insults heaped upon the representatives of nobility, and the duel near the close of the book. I have not seen so good a sword-fight since "Alice of Old Vincennes."

Do you know of a young man or woman who is contemplating a "job" after having finished the public school grades, rather than a higher education? If so clip this paragraph and mail it to him. Recent carefully compiled figures show that of 33,000,000 whose school work stopped with the elementary grades, only 808 attained to places of distinction; of 2,000,000 who complete

a high school, 1,254 became noted; while out of 10,000 college graduates, 5,763 reached distinction. Expressed otherwise, an elementary education gives one chance of success to 41,250 persons; a high school diploma brings the number to one in every 1,608; while a college education makes a noteworthy career possible to one in 173. And while figures are not at hand to furnish mathematical proof, it is a well known fact that the denominational college most often furnishes the fortunate one of the 173. The place for a Baptist boy or girl is in a Baptist college.

H. T. FIELDS

Any expecting to attend Holmes County Association, Oct. 11-12 will write Mr. R. Thomas if you desire to be met at Lexington.

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Thursday, Oct. 13, 1921

## THE BAPTIST RECORD

FIVE

## HOME MISSION RECEIPTS

May 1, 1921 to October 1, 1921

Alabama	7,077.23
Arkansas	6,815.77
District of Columbia	1,512.20
Florida	4,856.28
Georgia	16,891.46
Illinois	1,346.73
Kentucky	22,334.57
Louisiana	3,883.20
Maryland	8,600.00
Mississippi	7,334.44
Missouri	3,447.02
New Mexico	
North Carolina	12,912.79
Oklahoma	4,088.32
South Carolina	5,686.98
Tennessee	11,801.15
Texas	444.95
Virginia	36,013.50
Miscellaneous	901.87
Total	\$154,948.46

## BIBLE INSTITUTE

We had a great opening at the Baptist Bible Institute. The faculty address, this year, was delivered by Dr. C. C. Carroll. He chose for his subject "Miracles". He had given the subject thorough investigation and his address was not only scholarly but effective as well. Many phrases of modern thought were discussed.

The attendance of students is more than thirty per cent over last year at this time. The enrollment to date is 159, and others are constantly arriving. There are 27 present from Mississippi. We give a glad welcome to all worthy students. Every state in the south, except Oklahoma and New Mexico, is represented. There are likewise students from several eastern states. Students from England, France, Italy and China are here.

It may be of interest to some to know that my new book, "A History of the Baptists with some account of their principles and practices," will soon appear. It is published by the Sunday School Board and the contract for its printing has already been let.

Yours fraternally,  
JOHN T. CHRISTIAN

## NOTES FROM NEW ORLEANS

The Baptist Bible Institute is growing. During the first week of the current year, the enrollment jumped from 120 on the first day to 159. Of these, 27 are Mississippians, this being the number next largest to Louisiana which leads the list with 42.

At a called meeting of the Mississippi students on one day of last week, a state organization was perfected with the following officers: G. K. Fortenberry, Tylertown, Pres.; L. Bracey Campbell, Clinton, Vice-Pres.; Miss Ardell Walker, Wiggins, Sec'y; Miss Hazel Speight, Durant, Treas.; Miss Eva Futch, Tylertown, Sponsor.

Should the young men and women who attend the Baptist Bible Institute have a chance to study Greek and Hebrew here if they desire to do it? All Christian scholars agree that any Christian worker will be more efficient for having acquired a knowledge of the languages in which the Scriptures were written. We press the RECORD—COLESON

question: Ought those who are here to equip themselves for service as Christian workers to be allowed a chance to learn that which shall equip them for the best class of service? On a recent morning in the chapel, the following number of students signified their desire to study these languages and their purpose to do so if it can be arranged for them to get credit on their courses for the language work so done: Preparatory Greek 24; Jr. Greek, 9; Hebrew, 14.

The Baptist Bible Institute is a missionary training school. The men who compose its facul-

ty know the mission task at first hand. We submit an example. Dr. Lawrence Zarilli, Professor of Italian, organized, eighteen months ago, the Calvary Baptist Church as an Italian mission church. Sixteen charter members added a net gain of 7 to their no. during the 1st 6 months. Beginning the first full year of their church life with the close of the old associational year, this little band of 23 enjoyed an increase of 100 per cent during the first year. The average membership for the year was 30, and this 30 made a per capita contribution to their church and through it of \$33.33, in spite of the fact that not a member owns his home. The church now has 52 members, they having received 5 candidates for baptism during the past month and being earnest expectation that others are coming to them right away. They pray for an average increase of 6 each month. If the Lord will hear their prayer in this and give them a proportionate financial growth, they will raise during the current financial year over \$3,000, and all this in spite of the fact that not one of them owns so much as a "flivver, much less an automobile. At the end of the current year, they hope to stand independent of any further denominational help. Here is a place where mission money has counted in the salvation of the lost, and that largely because of the earnest consecrated effort of the fine servant of God who leads this little church.

L. BRACEY CAMPBELL, Reporter.

## A CRACK SHOT AT 'INNOCENT BYSTANDER'

By Selsus E. Tull

In the hope that the Record will not refuse a word from an old Mississippian now living outside the state, I want to say a few words to the brother who comes to the defense of Evolution in last week's paper under the name of "Innocent Bystander." Since this writer is no longer an Innocent Bystander by virtue of the fact that he has now joined the fight good and strong in his defense of Evolution, I want to show the readers of the Record some reasons why a man cannot accept the Bible and Evolution at the same time, and that the two are mutually contradictory to each other.

1. First, the Bible is the inspired word of God, and sets forth the final will of God to man as to his creation, and final destiny. The Bible brings to man a "Revelation" of things which man "by wisdom" could never know.

On the other hand, the Theory of Evolution is the invention of man's wisdom. It was originated by men who themselves were confessed infidels and atheists who boasted of the fact that "Science has nothing to do with the Bible". The Theory of Evolution is the attempt of arrogant man to explain the universe and all thing therein by processes that leave God out of the account. When a man, therefore, accepts Evolution, he deliberately turns his back on the Bible and accepts man's wisdom in the place of God's Word which says, "My thoughts are not your thoughts, neither are my ways your ways saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."

There is the choice that Innocent Bystander makes when he gets over into the camp of the infidels and atheists to start on.

2. The principles of Evolution are the ground work and foundation of every modern "ism" and cult that denies the Bible.

All Higher Critics are Evolutionists.

All the advocates of the "Modern Theology" are Evolutionists.

All advocates of Spiritualism are Evolutionists.

All the teachers of the "New Thought" are Evolutionists.

All Theosophists are Evolutionists.

All Modernists are Evolutionists.

All Russellites are Evolutionists.

All Modern Sociologists are Evolutionists.

All Christian Scientists are Evolutionists.

These all have a substitute for the Bible and propagate ways that are not the ways of God. All these new religions have arisen since Evolution got into the field to explain God away.

If there are "Many Baptists in Mississippi who accept Evolution along with Innocent Bystander, then they have plenty of company among the adherents to the cults and isms that are out in the world offering their substitutes for the Gospel of Jesus Christ. I do not blame Innocent Bystander for wanting to shield his identity when to do so would inevitably classify himself with infidels, agnostics, and all those who are departing from the faith in this degenerate age of the world.

3. The "personal reference" of Innocent Bystander to the fact that he and his sisters have outgrown the traditions of the old family fireside to the utter surprise of their honored old father is a fine example of what Evolution is doing to the Old Faith. Under the influence of the devil-inspired, infidel concoction, the younger generation are outgrowing the simple faith of the fathers. Instead of accepting the majestic conception of a Creative God who framed the worlds by His power, as our fond parents taught us around their knees, the younger generation go awhoring after a God that fiddled for countless millions of years to evolve a man from a primordial germ of self-created protoplasm.

Innocent Bystander says that he will not attempt to give the "evidences of Evolution". Right there is where he gratuitously brings himself into contempt for asserting a declarative defense of a thing for which he produces no argument.

In conclusion, I suggest two things to Innocent Bystander. The first is that he is not "Innocent" any longer. He has deliberately come to the defense of a thing that is doing the Bible more harm today than any one other thing in the thinking of the world. Instead of being "Innocent Bystander" he is now party to all the hell-born destruction that the Theory of Evolution is spreading over the world. He, and his unconfessed following with he boasts of in Mississippi, may not think that this is anything to be excited about. That itself is but another effect of Evolution on his sentiments. His sort of God is not longer one to be feared. The other thing that I have to suggest to Innocent Bystander is that he come out in the open and align all his following with him, so that the defenders of God's Word may at least know where their enemies lurk. If he really desires to be a friend to God's Word, then he ought not to stay concealed and do his fighting under cover.

I never courted a public discussion in my life, but if Innocent Bystander will come out in the open, and the good editor of the Record could give space to the discussion, I would not want a better fight than to dig out and expose this Achan in the Camp of Isreal.

We are running in this issue a re-print of our official tract on the Tithing Campaign. If you have not received one of these tracts read it in this paper very carefully.

Dr. Gunter says that he has not received as much money since May 1st as he should have received during each of the five months or more that have elapsed. Part of that period times were hard but conditions have changed and the subscribers who haven't the money can arrange to get it. For the sake of the causes involved let us redeem our pledges.

It is our purpose to put out a special Convention Number of the Baptist Record next week if we can get it ready in time. The paper will contain many good things on the Tithing Campaign and you should preserve your copy for use in leading others to give as the Bible teaches. Read every word in this special issue.

## NOTES FROM NEW ORLEANS

The fourth annual opening of the Baptist Bible Institute was held in the institute auditorium on the morning of Friday, Sept. 30. A brief song service was led by Prof. Sellers of the department of Music, was followed by a devotional service led by Pres. DeMent, as only he can lead such a service, after which short speeches were made by Dr. B. P. Robertson, first president of the Board of Directors of the Institute, now pastor of the First Baptist church of Paducah, by Bro. L. L. Bebout, Pres. of the Louisiana Baptist State Convention, and by other members of the local board of directors. In these speeches, the dominant note was optimism, a firm belief in the ever-enlarging sphere of usefulness to be occupied by the Institute, "Until the heart of the Baptist world shall throb in New Orleans, and from this center send the currents of its influence to the utmost rim of the world."

The pastors of the different Baptist churches of the city were then introduced, and each one made a brief talk, all of which were very full of interest to the other members of the institute family. The Baptist churches of the city have all been adopted into the institute family. We couldn't get along well without them, and they do a great deal better because we are here. After the pastors had spoken, the different members of the faculty made the usual opening day announcements, and adjournment was had for dinner.

On Friday evening, the opening address was made by Dr. C. C. Carroll of the chair of Christian Doctrines. The subject of this address was, "Miracles," and many who heard him think that, among Dr. Carroll's numerous great addresses, this was the best. "The greatest thing ever spoken from that platform," was the way one brother expressed his opinion. Dr. Carroll was listened to for a little more than an hour by a large audience of visitors both from within and without the city, and immediate institute family. Indeed, there are few things more gratifying to those who love the Institute and watch its progress at close range than the growth of interest in its doings upon the part of the citizenship of New Orleans.

The enrollment for the first day reached 120, of whom 22 are Mississippians. While this is not nearly all the students hereabouts even at present, the enrollment is gratifyingly larger than on the first day last year. As the student body grows, the figures indicating that growth, will from time to time, appear in this column. All room for students at the disposal of the institution has been engaged and the directors are now working on the problem of making it possible for others to come for whom we now have no room.

The Central church of New Orleans, Pastor W. A. Jordan is in the midst of the greatest revival ever enjoyed by a Baptist church in this city. Bro. E. D. Solomon is doing the preaching and the Armstrongs are leading the singing and personal work. With the meeting scheduled to run through more than a full week longer, the church has already received 53 new members.

Pastor J. W. Wise of the Valence St. church has just rounded out his fourth year with those saints. He found a scattered, disorganized, disheartened band of 70; he is now the leader of a fine little church of 200. Contributions of the church the year he came, \$600; contributions last year, nearly \$3,000. The year just closed has witnessed a net growth of 60 in membership. Of this number 47 came by baptism, among which number there was an entire Roman Catholic family of father, mother, and five children. The gospel has not ceased to be "The power of God unto salvation to every one that believeth."

REPORTER

CHIPS OFF THE NEWS BLOCK  
By T. T. Bang

"The Gospel Messenger" official organ of the church of the Brethren, published at Elgin, Ill. charges 50 cents for every marriage announcement published, but announces that the 50 cents may be applied to a three-months subscription to the Messenger for the newly married couple.

The McColgan family of McComb, promised to the city of McComb a gift of \$150,000 for a vocational high school and \$250,000 more as endowment. This is a most timely and well-considered gift. Many have thought for some time that we have devoted too much of our educational funds to training the mind and too little to training the hands. Most college graduates are fitted only to teach school or to take up professional studies. We need teachers and professional men, but much more do we need artisans skilled laborers, because there is more of that work to be done.

Looking back on my own college classmates I find some also who are farmers and business men. I doubt that in a "liberal arts" course they found anything which fitted them for farming and business. Of course it made them better citizens and broader of mind and thought, but there was no training for their work. Except in abnormal times (like the time of war) there will always be an ample supply of unskilled labor, and a fair supply of professional material. What we need for the development of the South is skilled labor. Skilled labor does not just happen. If a worker has no opportunity for training he remains unskilled. It requires opportunity, effort and perseverance to become skilled. Schools like the one the McCollans plan will provide the opportunity. They will provide mechanical training in many lines: carpentry, car-repairing, training for budding millwrights, sawyers, electricians, contractors, automobile repairmen, printers, road builders and for many other valuable and necessary skilled workers. They know the value of vocational high-schools in the north where they have had them for years. We have had gentle echoes in our own schools in the form of polite courses in the "manual arts" but they have been too few and largely for the dilettante class. The economic value of such schools is obvious. Skilled workmen get more money. Employers of skilled workmen get more production for their money. Both employers and employees are better satisfied happier. The community benefits. We need many such schools.

Motion picture Magnates find their business menaced by the popular reaction against the pictures caused by revelations of the immoral lives of some of the players. They declare that not all of their stars lead immoral lives. I suggest that in rebuttal they mention the name of just one star who is well-known as a Christian worker. Do you suppose they can do it?

One of the tragedies of the war came to light only recently. Prince Louis of Battenburg, a loyal Englishman of German antecedents and title, a relative of King George, was at the opening of the war in 1914 at the head of the British admiralty. He is said to have been responsible for the maneuvers of the British fleet which early in the war bottled up the German navy. He was responsible for the well-known inefficiency of the British navy. Because of his German title and kinship a popular clamor arose against him and much against his better judgement, the Government asked his retirement. Too much hurt he quietly yielded and lived to see his plans for naval operations successful. He was given an English title, and early in September was by the King made Admiral of the Fleet. But his spirit did not recover from the injury to him by popular clamor, for he died within

ten days of the time of his elevation to that high rank.

The anti prohibitionists are urging that the Volstead enforcement act be repealed because there are many violations of that law. There is not much logic in their appeal. Murder is done every day, but no one contemplates the repeal of the law providing penalties for murderers.

## TO THE PASTORS AND CHURCHES OF THE SOUTHERN BAPTIST CONVENTION.

By President E. Y. Mullins

In the hearts of Christians in all parts of the country there is a deepening sense of the importance of the coming conference on the limitation of armaments at Washington. If the aims of the conference should not be realized nations will return to their countries filled with mutual suspicion and fear. There is imperative need that the American people generally shall make themselves heard and felt in this crucial hour in favor of world peace. Otherwise, evil influences may dominate the conference. As President of the Southern Baptist Convention I have been asked from various quarters if our people would co-operate in proper ways to voice the Christian sentiment of America in favor of world peace.

The latest request comes from the Northern Baptist Administrative Committee, through Mrs. Montgomery, President of the Northern Baptist Convention. The telegram reads as follows:

"The Northern Baptists of the United States greet their brothers and sisters of the Southern Baptist Convention and ask their full co-operation in a world effort of Baptists everywhere on November 11th, to do their utmost as a denomination to help secure world peace, to the end that it may come swiftly. The Administrative Committee of the Northern Baptist Convention in session here assembled has formulated plans for a simultaneous many tongued world prayer for world peace to be offered at a stated moment on November eleventh a chain prayer for lasting peace that will gird the world will be formed by cables sent through Doctor James H. Franklin Secretary of the American Baptist Foreign Mission Society to Central mission stations asking our missionaries everywhere to summon even the most remote peoples of the earth to join in this prayer for peace and for the limitation of Armaments Conference. All Northern Baptist churches, schools, colleges and Sunday Schools in this country are being asked with other denominations in their observance of the day. Will you not lift your voices with ours in this great prayer for peace."

I have replied to the above telegram as follows:

"In behalf of the Southern Baptists I return with great cordiality greetings of Northern Baptists. Our people are already showing in many ways through press and pulpit their deep interest in limitation of armaments conference and will gladly co-operate in plan for worldwide simultaneous prayer for peace. Shall properly bring request to attention of all our people."

I felt sure that the Baptists of the South would heartily respond to the above appeal, and I now venture to make a few suggestions.

The first suggestion is that at some time between now and November 11th every pastor preach on the subject of world peace, and lead the congregation in special prayer on the subject. Those sermons need not come on the same day but at the time most convenient to pastors and churches.

Second, that associations and Conventions meeting in the near future pass suitable resolutions on the subject and forward same to the proper authorities in Washington.

Third, that our denominational papers give due emphasis editorially and otherwise to the great principles of the Gospel of peace.

Fourth, that in all our schools and colleges and other Baptist institutions provision be made for proper presentation of the great subject of worldwide peace.

Fifth, that we join with our Baptist brethren everywhere on Armistice Day November 11th, in special prayer that God may guide and control in the Conference of the Nations for the limitation of armaments.

In closing I wish to add that in the opinion of a great number of earnest Americans the failure of American Christians to make their sentiments known at the time when peace negotiations were pending in Congress after the world war, has been the chief cause of the long delay of peace, with the many disastrous consequences. Let us in the exercise of our liberty as Baptists and as citizens lift our voices in clear tones in favor of peace on earth and good will to men.

#### SEVENTY YEARS OF RELIGION

In celebrating its 70th anniversary on Sept. 18th, the New York Times devoted its entire editorial page to a resume of changes since the paper's establishment. Changes in political complexion of nations, in science and invention, in literature, art and drama, in finance, in warfare, in sports and in religion. Only in religion was little change noted. Says the Times concerning "Religious Changes" in the seventy years:

"If one were to look at the mere externals of organized religion, they might be thought to have been greatly altered during the past two generations. Theology has had to adjust itself in that time to floods of new knowledge. It is less than seventy years ago that 'The Origin of Species' was published, but the silent revolution it wrought in all theological thinking has lasted to this day. Religious forms and ceremonies have changed with the lapsing years. The special and recognized authority of religious teachers is not what it was in the middle of the last century. Churches have launched into activities not dreamed of by our grandfathers. The day of the 'institutional' church has come, with its manifold attempts to adapt itself usefully to the changing needs of a changing society. We do not now hear so often of great preachers as we do of able administrators and masterful organizers in the churches. The division of labor has found its way into the ecclesiastical world also. Yet when a true prophet of the soul enters the pulpit today the people flock to hear him as gladly as ever they did."

"The fundamentals of the religious life remain what they have always been. Pure religion and undefiled would have to be defined today in the language of the Apostle. Splendid new churches and synagogues and cathedrals come, but still stands the ancient sacrifice; to do justice, to love mercy, and to walk humbly—this yet sums up the inner striving of man, the religious animal. To help him succeed in it continues to be the aim and crown of organized religion."

"Change and decay

In all around I see,  
O Thou, who changest not  
Abide with me."

#### STEPS UP TO SIGNING THE PLEDGE

First, does God require that our giving shall be gauged by our income? That is shall I give to God in proportion to his financial bestowals upon me? In other words shall my giving be spasmodic and based upon the impulse stirred in me by appeals, or shall my giving be systematic and regular and based upon my income? See God's answer. "Every man shall give as he is able according to the blessings of the Lord thy God which He hath given thee." Deut. 16:17. "Let each one of you lay by him in store as he may prosper" I Cor 16:2. From these passages one from the old and the other from the New

Testament, we see that God demands proportionate giving instead of spasmodic giving.

Second step. Does God require a specific part of what He gives me? If there is no specified ratio of division for giving, I can decide to give one dollar out of each thousand that He gives me or one cent out of each hundred dollars, and meet His requirement. See His word upon the question: "And he gave him a tenth of all." Gen. 14:26.

"And Jacob vowed a vow, saying of all that Thou shalt give me I will surely give the tenth unto thee." Gen. 28:20-22.

"And all of the tithe of the land, whether of the seed of the land or the fruits of the trees is the Lord's. Lev. 27:30.

One tenth of our income is the Lord's and should be given to Him no matter how hard up we are or how distress our condition is. In many cases where special prosperity comes to one he should make free will offerings over and above the tenth.

Third step: After earnest prayer and a conviction of heart to do this as unto the Lord and that it is to be a lifetime vow to God, sign the card.

Fourth step: Resolve and stick to it, to give God the first tenth of "all thine increase, making a clear separation of God's part from your part as you receive it.

Fifth step: Pay out promptly to spiritual causes God's money, never allowing it to accumulate into large sums in your hands.

#### LARGEST OPENING IN HISTORY OF SOUTHERN BAPTIST THEOLOGICAL SEMINARY

The faculty and student body were very much delighted to hear president Mullins announce on second day of present session that three hundred had matriculated. He announced at same time that this number was sixty or seventy more than we had at the opening of last session. All these men show by their conduct that they have come for work and we are all agreed that this is a good place to find it. If any preacher who likes hard work and wants to be in the best Seminary in all the world, happens to read this, let him know that this is the place for him.

The spiritual atmosphere here is supremely great this session, and with a well organized department now for practical work who can tell what we will accomplish for the Master? The work begins well in all departments and everybody smiling who has time to smile,

The Training School, also is well under way with a large enrollment of enthusiastic workers. On Tuesday night Sept. 27th the student body of the Seminary gave a reception to our faculty and to Training School students and faculty. Dr. Mullins has said it was the best of its nature ever "pulled off" here. Mississippi is well represented here with twenty-five men in the Seminary and twenty women and girls in the Training School. Of the twenty-five men who are here all but one are college graduates. We are praying for you back at home not to fall down on your campaign pledges and to do your full part in the campaign for tithers.

A. A. KITCHING, Reporter problem for Mississippi Club.

#### CLARKE COLLEGE

I want to correct a mistake that was mine or the printer's in today's Record. I was made to say that Jones County Baptists subscribed \$5000.00 for a minister's cottage. I am sure that every one knew that this must be \$500.00. Word comes that Scott County is almost ready to begin building one for us.

At present not only does the Board of Ministerial Education not have sufficient houses for those that want to come, but we cannot obtain them. For the last two years we have lost quite a number of fine students because houses could not be had for them to live in.

We cannot boast like some of our neighbors.

of having every room in our dormitory filled, but we would like to see anywhere a healthier college spirit than we have here. Some of our fellows have been instrumental in bringing their friends to school. The enrollment for the first month is higher than for all last session not counting the special students.

Our student-body is composed almost wholly of young men and women that are here for hard work. We have prospects for the best year's work that Clarke has ever had.

Dr. R. A. Kimbrough writes:

Rev. C. W. Knight, for past three years pastor of the First Baptist Church, Corinth, has resigned. He came to Miss. from Nashville, Tenn. Bro. Knight was reared in Miss. educated at Miss College and Union University and Southern Baptist Theo. Seminary. The work in Corinth went forward under his preaching, the church pedging near \$71,000 on the 75 million campaign and paid near \$10,000 last year, in addition to local work. The S. S. is well organized, and well attended. There were 344 present last Sunday. Bro. Knight has been used in revival meetings also while pastor at Corinth. He was county organizer for Alcorn County in the 75 million Campaign. Also member of the State mission Board from his Association and was made a member of the Ex. Com. of the Board and gave earnest and active attention to the work of the Board. If he should leave the state he will be greatly missed. Sister Knight is also an earnest active Church worker. Brother Knight was instrumental in bringing Bible Institute, Sunday School Institutes and young peoples workers into his church. He brought fine strong speakers into his pulpit, with live messages to his people. These did much good. Corinth First Church is looking for a pastor to succeed Brother Knight, and is a fine field with great opportunity and possibilities many. May the Lord guide the church.

We reached Pike County Association too late to hear the excellent discussion on Education, but heard of the great speech by Judge Price. The organization was complete with Pastor J. H. Lane as moderator and Bro. Huff as Clerk. The subject of Sunday Schools was under discussion and there were a number of rapid fire speeches which hit the mark. After dinner brother Bunyard read the report on missions and opened the flood gates. This was brother W. W. Kyzar's specialty and he was equal to the occasion. Speaking of rapid fire—well if you've heard him you know what it is. The visiting representative of the Board which this time was the editor was then given his opportunity and the people stood it fine. Dr. Nelson, Secretary of Education was called for and made a most telling speech. After picking up nearly a receipt book full of subscriptions to the Baptist Record, we jumped in Bro. Kyzar's car and were whisked away to another Association. But the faces of these brethren who make a great association, preachers and laymen and women are photographed on our mind. Hope it will be our assignment to be with them again.

Of course it hurts our pride a little when people who have been taking the Record drop out by neglecting to renew their subscriptions. We can't afford to send a man to solicit renewals, and it ought not to be necessary. But it puts a salve on our wounded pride to know that three fourths of the members of the Church would drop out of all active service if there were not somebody pushing them up constantly. The moral to this is that if our people are to keep in touch with the paper as the source of information and inspiration, somebody must interest them in it by putting them in remembrance. We have some pastors who do this admirably.

The Baptist and Reflector is agitating for Baptist Hospitals in Middle Tennessee, a good move.

## MISSISSIPPI WOMAN'S MISSIONARY UNION

## OUR STATE OFFICERS

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 Second V. President—MRS. M. F. DOUGHTY—Shaw  
 Third V. President—MRS. C. LONGEST, University  
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 Personal Service Leader—MRS. J. HENRY F. BROACH, Meridian  
 Stewardship Leader—MRS. P. B. BRIDGES, Jackson  
 White Cross Work—MRS. HENRY F. BROACH, Meridian  
 Corresponding Secretary—MISS M. M. LACKEY, Baptist Building, Jackson  
 Treasurer—MISS M. M. LACKEY, Jackson  
 Editor, W. M. U. Page—MISS M. M. LACKEY, Jackson

SUGGESTED STEWARDSHIP PROGRAM FOR  
Y. W. A.'s

(Based on tract on Stewardship and Tithing sent out to the Y. W. A.'s the past week.)

Scripture Reading—Cor. 8:1-12

Song—"I Gave My Life for Thee"

Prayer—That all young women shall be rich in the grace of giving.

Talk—The Plan of Tithing Campaign.

Talk—Some thoughts from the "Bible Doctrine of the tithe."

Song—"Higher Ground."

Quiz by Leader—Leading out on question from "How to Tithe"

Talk on Stewardship—Article found in Baptist Record Oct. 3.

Prayer.

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STEWARDSHIP

A revival of Stewardship is the need of the hour. That revival can come only as the principles of Christian Stewardship are thoroughly understood, and God's people know how to put them into practice in their everyday life.

God's people do not realize that they are Stewards. Many live as though they were owners instead of trustees. They fail to do their duty as Stewards, not because they are unwilling to do what they know God wants them to do, but because they have never been clearly taught what their duty is.

Our young people need some old-fashioned preaching on Stewardship. They are simply playing with the question of their relation to Almighty God in the matter of property. Men come into all they possess of this world's goods and all other things, either by God's active or permissive providence, or both, and in no other way do we obtain anything.

If this be true, not merely is the old time doctrine of salvation by grace true, but it is equally true that possessions are by grace. We get our eyes centered on man's part in wealth procuring and rule God out. A man's part in securing a fortune may be like the act of a devil, but the fortune is a gift from God, however man may seem to have procured it. If men could only be made to see that God makes all fortunes, and without God's part in fortune making no man would have anything, their attitude toward God would change.

In the 16th chapter of Luke we have the parable of the unjust steward. First, the message of this parable to every man on earth is, "Thou art a Steward." This message is to the sinner and the saint alike. The question arises, "Of what is man a steward?" The answer clearly is, "Of everything that he won't carry with him through the river of death and have as his throughout eternity." All that he can carry with him into eternity is his own, and he is not steward of that. No earthly thing of material goods belongs to any man. As between man and man, one may own something for the present time, but as between

man and God, God owns it all and man is just the steward. Every man ought to take all that he seems to possess and look upon it and say, "After all this is not mine but God's and it is required of a steward that he be found faithful, and a faithful steward will use it like God says." If every sinner on earth were to come to see this he would become a Christian at once. If every professed Christian could see this, there would be no hypocrites, and such faithfulness in the use of money would be manifest as would bring in God's Kingdom hastily.

The second message of this parable to every living man, saint or sinner, is "So use thy stewardship as to make friends who will be friends when you come into the everlasting Kingdom." The parent may so treat the child that the child will be on the parent's side and a friend at the Judgement, or he may so neglect the child's spirit and higher nature while pampering the body and looking after its worldly interest that when the child comes to the Judgement and sees what has been done, it will point to the earthly parent as the worst enemy it knew on earth. Man ought to so use his money that he will make friends who will be friends in eternity, and he can send the Gospel, by means of money, to the uttermost parts of the earth. Those who are thus saved shall meet the faithful one at the judgement. They will be on his side. The Chinaman, the Jap, the African, the man from the isles of the sea, even though they never saw his face or heard his voice, or so much as knew that he existed when they reach that better land they will see eye to eye and face to face and know as they are known, and so will know whose faithfulness gave them the chance for life.

Again the message of the parable is, "Give an account of your stewardship." Of course this will be true. Did ever man hold his trust from his fellow man that he did not have to account for? Will God be more slack than man? Certainly God will want to hear our story and will allow us to tell it for ourselves. What shall we say? Only this, "Thou knowest, Lord." We will then endorse the record that He has kept against us. What sort of a reply will you and I make?

The final message of the parable is, "Thou mayest no longer be steward." This may be the sweetest of messages or the most terrible; it is all owing to the faithfulness of the individual in stewardship relation. A Western pastor was awakened at one o'clock at night by the trained nurse in the home, to be told that something was dreadfully wrong with the week old baby. The father hastened to his babe to find it apparently dying. The family physician was called in and did his best, but in thirty minutes the little babe struggled, gasped, and straightened out in its father's arms and was still. The father examined it and pronounced it dead. The doctor examined it and laid it upon the bed and pronounced it dead and turned to comfort the stricken father. The pastor and father after preparing the sick mother for the shock told her the babe was gone.

The heart-broken mother turned her face to the wall and said, "Heavenly Father, I know I am just your steward, and I know I am blind and ignorant and foolish, I know I might have made a failure with this dear babe had you left him with me. It may be that out of love you have taken it from me to prevent my making, through my mistake a wreck of his life. If this be true dear Father, I thank Thee that Thou hast taken him; but Father You know all things and You know whether I would have done my best and would have reared this child for Thy glory. If I would have Father, give him back, for my heart breaks without him."

While this happened in the sick mother's room, the trained nurse, who was a Christian woman and who had wanted to go as a missionary to the foreign field, but had been prevented by a godless relative, a doctor, a member of another denomination, who swore if she undertook to go as a Baptist to the foreign field, he would send her to an asylum. She was in another

room saying, "Father, Thou knowest the purposes in my heart in other days, and Thou knowest how I was hindered from my purpose, and that I turned aside to my present work as a means of service to Thee and my fellows, and I am to blame for the death of this child, give him back, Father or I will die."

The child lives today, a member of the same church with his parents. The doctor says a miracle took place in that home that morning. But the comfort of that father and mother was the thought of stewardship. There is no doctrine in all the world more comforting than the doctrine of stewardship, if one realizes he is a steward and tries to live up to it, but His RECORD—COLESON thought so comforting to the faithful steward, may on the other hand have in it all the powers of hell for those who realize, but too late, that they have been stewards of God, but unfaithful ones.

MRS. S. C. CULLEY

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## JONES COUNTY ASSOCIATION

The W. M. U. of Jones County Association held its meeting in a grove near Mt. Oral Church, two miles east of Laurel.

The societies were represented by a large, enthusiastic crowd of women, and a splendid program was rendered.

Such splendid reports were given by societies, and we are very much encouraged over the work.

Among other things, we agreed to send a box to a Frontier Missionary.

The ladies of Mt. Oral served a bountiful picnic dinner.

The following officers were elected for the coming year:

Mrs. P. M. McDonald, Superintendent.  
 Miss M. M. Carter, Sec'y and Treas.  
 Mrs. W. J. Pack, Young People's Leader.  
 Mrs. L. G. Gates, Mission Study Leader.  
 Mrs. W. G. Jones, Personal Service Leader.  
 Mrs. Otis Boyd, Stewardship Leader.

MARY M. CARTER, Sec'y

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My dear Miss Lackey:

Back again at the dear Training School and without a doubt I am the happiest girl here. I have at last begun the kindergarten course that I have so anxiously waited to take for many years. I divide my time living in House Beautiful, taking my course at the Louisville Normal School and taking one subject at the Seminary. I suppose you would like to know what I do in between times but I don't have such times. I am a busy girl and just as happy as I am busy, although I shall have to live for a few months on faith and borrowed money. I wanted the course somehow and somewhere and after speaking with Mrs. McLure I decided that it would be best to take it this year. I thought perhaps that there was some fund that I might borrow from and then Mother has promised to do her best. I feel that I am preparing for the work that I am best fitted for.

My field work this year is Sunday School work at the Bethel Mission. The place reminds me of a Salvation Army Hall and it has such a wonderful history. Through prayer it was changed from one of the worst places of Louisville, a saloon and a house of ill-fame, to the Bethel Baptist Church! My! There is so much to be done in this world. I could never be happy doing nothing.

You don't know how much I appreciate all that you have done for me; the scholarship and all the nice things before I left home.

Our State Prayer Meeting meets now and we shall remember you and the work there.

Love and best wishes,

ADELIA OLANDER

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Moss Point is among the number of pastorless churches in the state. Rev. A. F. Gordon has resigned and returned to Kentucky.

## B. Y. P. U. DEPARTMENT

AUBER J. WILDS, Field Secretary, Oxford, Miss.  
"We Study That We May Serve."

### MONROE COUNTY CONVENTION

The afternoon of Sept. 18th the Monroe County Convention met with the Athens church and was called to order by the president, Mr. L. G. Smith. Six year old Robert Irvin Taylor delivered the welcome address which was responded to by Miss Grace Cowley. Mr. Wilds brought a message on "Willingness the Foundation of the B. Y. P. U." Mr. Clarence Pace spoke briefly but effectively on "The Relationship of the B. Y. P. U. and Church." Miss Beatrice Farrow, of Amory, then sang "Tell Me the Old Old Story" and the closing talk was a talk on "Tithing" by Mr. Wilds.

#### SUNDAY SERVICE

Devotional exercises were conducted by Mr. Robert Taylor. Mrs. C. S. Bigham, of Nettleton discussed very effectively the subject, "The B. Y. P. U. and the Bible. Miss Sallie Paine Morgan told of the need of a Junior B. Y. P. U. in every church and two Junior girls from the Aberdeen union gave a very touching testimony of what the B. Y. P. U. had meant to them. Rev. Edwin Landrum, of Clinton, brought the message of the day at the eleven o'clock hour after which dinner was served by the people of the Athens Church, a very bountiful spread it was. The afternoon session was opened with the singing of the song "Make Me a Channel of Blessing Today". The Aberdeens sang a special song, and Mrs. Bigham favored us with a solo, "He Loves Even Me". One of the interesting features of the convention was a demonstration given by representatives from all the B. Y. P. U.'s of the county. The report on Resolutions was read by Mrs. W. R. Farrow. The report of the Nomination Committee was adopted and the following officers elected. Pres. L. G. Smith; Vice Pres., Group one, L. B. Morgan; Group two, Mr. Harry Pace; Group three, J. J. Jones; Sec'y Miss Mary Ann Holmes; Junior Leader, Miss Sallie Paine Morgan; Chorister, Paul Jordan; Field Sec'y, Miss Madge Flournoy. Each B. Y. P. U. in the county was represented in the convention. The Athens Senior Union took the Banner for the Aberdeen Church. The convention closed by all standing and singing the good old song, "Blest Be the Tie That Binds".

### ECHOES FROM THE DISTRICTS

We are hearing from some of our District Presidents and Secretaries with reference to the Tithing Campaign we are right in the midst of. Pres. H. A. Scott, Tylertown District Six, writes that "It was my pleasure to attend the District meeting last Wednesday at Hattiesburg where the Tithing Campaign was discussed and plans made for its successful outcome. I will at once take the matter up with the County Committeemen and urge them to put the play "The Trial of the Robbers" on in as many churches as possible in our district. Our union here in Tylertown will put

the play on in our church and then in as many other churches in our county as possible."

Mr. Hardy Jones, Pres. District One, Vicksburg, writes, "You can certainly count on my co-operation in trying to make District One 100 per cent in the Tithing Campaign. I am taking the matter up with the committee men in each county, and will advise you later as to what progress has been made."

Mr. Harry Smallwood, Laurel, Pres. of District Five, says that District Five will not drag in this campaign and writes for more definite instructions saying "I attended the meeting in Hattiesburg but want additional instructions that you may want to give. Send me a list of the County B. Y. P. U. Committeemen at once that I may take the matter up with them." (This list was on the way when his letter was written). We are expecting such letters from our other District Presidents. Word comes from Miss Iris Dennis, Sec. of District Two and Miss Loni Eubanks Sec. of District Five, saying that they are already on the job.

### BILOXI WELCOMES NEW GRADING

A letter from Mrs. Boyd, Leader of what has been Junior No. 2 B. Y. P. U. of the Biloxi Church says that they have on the first of this month reorganized on the basis of the new grading, having the Junior B. Y. P. U. made up of boys and girls 9-12, the Intermediates, 13-16 and the Seniors. They have had nearly this grading for four months only leaving out the nine year olds. "We are well pleased with the new plans as many of our nine year olds have asked to join. I will graduate 10 into the Intermediate Union next Sunday." This Junior Union sends in an A-1 report for the first quarter of their existence.

The Oxford Church now has four B. Y. P. U.'s, having regraded on the new basis last Sunday. The Junior Union now meets in the afternoon Sunday, being made up of the 9-12 year old boys and girls, the Intermediates and Judsons being made up of the older Intermediates, the senior union of the young people above 17. This gives us about 75 young people in B. Y. P. U. work in the four unions, not a married person enrolled except the Leader of the Juniors and Judsons. We need however a B. Y. P. U. for the married folks and are looking forward to that

### CARTHAGE SENIOR B. Y. P. U.

Miss Helen McDaniels, Sec'y of the newly organized B. Y. P. U. at Carthage gives a report of the organization, saying that they began with two groups but with the A. H. S there their membership was going to grow to where they would have four groups and that with the loyal support of the members and with their pastor, Bro. Edmonds, they hoped to report A-1 at the end of the quarter.

### CROOKED CREEK B. Y. P. U.

I am glad to report Crooked Creek Baptist Church has organized a B. Y. P. U. in August 1921. We have a nice number on roll to begin with. Our young people seem to be interested in this work. Our President is Mr. Marvin Barber.

We ask the prayers of all Christians on our work.

Sincerely,  
J. B. DAMPIER.  
Sec'y and Treas.

### LAWRENCE COUNTY ASSOCIATION

The Lawrence County Association met with the New Hope Church at 10 o'clock Friday in its 21st annual session. All the churches were represented by letter and by messengers except one. The reports (all of them) were of high order, and the speaking very inspiring and helpful. Brother Nelson led us to the mountain top on Christian education. Brother Byrd came and the short (too short) time he was with us he showed us the picture of every Baptist working at the task. Kyzar, there is none better. He made the brother or sister that was not doing the work of the Lord feel like they wish they had.

Brethren Phillips, Mize, Terry, Hedgepeth, Polk and Fortinberry all helped with their pressure and good work. Brother Phillips preached the associational sermon and it was full of fatness. All of the old officers were reelected except the treasurer, Brother W. C. Maxwell being absent. Brother B. F. Spight was elected. It was a good session. There was a decided advance along all lines. The body meets next year with the Jayess Church, on Friday before the first Sunday in October 1922. In good hope.

J. J. WALKER.

### CLARKE COUNTY BAPTIST ASSOCIATION

Please remember that the third annual session of the Clarke County Baptist Association will be held with Pachuta Baptist Church Oct. 21-23, 1921. Many of the churches have not elected their delegates, or else the clerks have neglected to send me the names of delegates elected. It is important that these names be sent in to J. H. Rogers, Pachuta; W. L. Brunson, Enterprise, and W. H. Patton, Shubuta, so that arrangements for their entertainment may be arranged for, and committees named. Clerks should get up all data to date in membership, contributions, etc., from Sunday Schools, Women's Missionary Unions, B. Y. P. U.'s, Sunbeams, etc.

The advance in the price of cotton and certain of the grain crops is the result of supply and demand and nearly one million dollars more in cash has, or will go into the pockets of the people within the bounds of the Southern Baptist Convention. Let all subscriptions for the home budget for pastors' salary and home expenses and those subscriptions to the Seventy-five Million Campaign be paid without fail. Our Home and Foreign Mission Boards are in sore straits for funds and if these subscriptions are not paid within the next few weeks or months many

missionaries will have to be recalled home from their foreign fields for lack of funds with which to sustain them. Our Association's financial report will show our loyalty to the cause of Christ. No man possessed of the least degree of feeling or compassion for the human race can deny the necessity and utility of Christian Missions. Unless we meet our pledges which are accepted by the Convention Boards in good faith, this mission work will suffer and much of it lapse for want of our meeting these pledges to our fellowman and to God. These notes (pledges) made to the funds mentioned above are only notes given our Lord for part of the means He has placed in our hands as His stewards. We recognize the obligations of meeting our pledges and notes to our fellowman in business, shall we be less honest in our dealings with our Lord and Master?

While not all the Baptist churches in Clarke County are now members of The Clarke County Association, yet, they are counted against us as a county. If they should join us in the Association they would be a help to us and we to them.

Dr. Willett will preach Friday or Friday evening of the Association, and Dr. Lipsey will preach on Sunday. Dr. J. R. Carter, Superintendent of the Baptist Orphanage, and Bro. Byrd will be there.

Let every church of the Association be represented by a delegate, or delegates and not by letter.

W. H. PATTON,  
Moderator

### WEST AND MT. VERNON

The clouds had begun to gather even before we arrived at West, our new field of labor, and soon after our arrival we experienced a regular cloudburst which flooded us with good things sent in by our many new-found friends at West and Mt. Vernon.

Many besides Baptists have received us royally by preparing good dinners for us and sending in many things for our pantry. One of the shelves broke down under its load, but no harm was done.

Dr. W. E. Farr, of Grenada is to be with us at West and begin a series of meetings October 25th. We ask that others unite with us in praying that God will send a great revival that will reach our whole town and community.

In His service,  
JOSEPH JACOB

### PALESTINE

On the fourth Sunday in September I went to this church in Simpson County where Brother W. S. Rodgers 's pastor. He could not be there; was in another meeting. They had a meeting in July. I preached twice a day till Friday. We had a great revival and I baptised 18 and one received by letter. Everybody left the meeting rejoicing for what the Lord had done. I found many good people there. May the Lord bless these great people.

D. W. MOULDER

## WHY HAVE A FURLough?

The year in the home land is gone. Our faces are again turned Eastward. Our thoughts rush back and forth from East to West many times faster than wireless.

As to the pleasure that we have had during the past year there has been no question. Everybody everywhere has helped to make the furlough a most happy one.

As we look back over the year we feel that we have been greatly benefitted physically, mentally and spiritually. A dear friend wrote me before reaching America that he hoped that this would be the best furlough we had yet had. It is the third and has proven the best.

Our minds and bodies and spirits are so intimately connected that when we help one we help all, and when we hurt one we hurt all.

Out on a fifty-five acre farm in the suburbs of the beautiful, thriving city of Greenville, S. C., we spent most of the time. Our three girls were off at college. The two boys had their wheels and would ride into town each day to school. There on the farm after the house and kitchen work was finished a horse, cows, goats, chickens and a vegetable garden were some of the diversions we had. A beautiful young forest of oaks, pines and other varieties of trees were a daily source of solid pleasure. To roam through these and be surprised by a rabbit jumping up just in front of you, or watching the squirrel making its way from tree to tree, or studying the fern or insect life was interesting and restful beyond description. The Father's love sung in perfect harmony to our inmost longings.

Two miles away was the busy city, where men were hard at work over their financial and other problems, but we, from our vantage ground could look over the city to the hills in the distance. How often did we think of God's love in giving Americans so much space. And how we thanked God for this year on a restful farm.

And then there were the numbers of friends and loved ones who were constantly viewing with each other to make us happy.

It is a wonderful gift that God has given to us as Christians to help the world to be brighter and happier. And it is wonderful how little it takes of ourselves or our means to help to brighten a life. A bouquet of flowers, a chicken, a note, a word a smile. A dear couple has given us a possum dinner on each of our last two furloughs. The possum was fine the dinner was finer, but the best of all was the love back of it all. We must do better work in China because of the love we have had shown to us in America.

And then comes the privilege that we have had of mingling with our people in the church work. The last ten years has seen much progress along all lines of religious work. Our men and our women have been and are hard at work. They have organized themselves and their forces into a great effort to hasten the coming of His kingdom on earth.

It seems it would almost be worth while to take a missionary from Chi-

na to America just to attend a District meeting of a W. M. U. in a well organized field. The women have their problems but they are working at them hard, and it seemed that they were solving them fast.

The year in America has been a blessed one to us, and we thank our Southern Baptist Hosts for giving us this furlough in our own homeland, among those who are so near and dear to us.

Now ask you who have thus graciously bestowed upon us your love in the homeland to continue to bestow it by continuing your prayers for us as we take our place on the "firing line". Work in the trenches seems hard and looks muddy as we stand off and look at it, but it's exceedingly interesting and inspiring when we get the armour on properly and when we use the implements of war under His direction. Your prayers do much to keep us in fighting trim.

Ever fraternally,

W. W. LAWTON  
Chingchow, Honan, China.

## PAUL'S LAST JOURNEY TO JERUSALEM

Acts 21:1-17

GOLDEN TEXT—Let us not be weary in well-doing: for in due season we shall reap if we faint not.

1 Paul at Miletus

After revisiting the churches in Greece, Paul makes his last stop at Miletus and sends for the elders of the church of Ephesus to give them his last farewell message.

(1) He briefly rehearses to them his three years work in their midst, how he came to them in weakness and humility, how he was sorely beset by the bitter opposition of his enemies, yet how he failed not in preaching to them the gospel of repentance toward God, and faith toward our Lord Jesus Christ.

(2) He breaks to them the sad news, that bonds and afflictions await him at Jerusalem, and that they will see his face no more, but he attempts to comfort them by saying, "None of these things move me, neither count I my life dear unto myself."

(3) He admonishes them, as elders to be faithful to all the flock over which the Holy Spirit had placed them; for they will be beset on every side by false doctrines and false teachers, and some of them in their own midst.

(4) He reminded them of how he worked with his own hands, and admonished them to be energetic that they might be able to help the weak, thereby carry out the spirit of Christ when He said "It is more blessed to give than to receive."

2. Paul's Short Stay at Tyre

After making short stops at Cos, Rhodes and Patara, and leaving Cyprus to their left, they went a straight course to Tyre on the coast of Syria, where they tarried several days.

(1) The disciples whom Paul finds at Tyre remind him again that afflictions await him at Jerusalem, and insisted on his not going.

(2) At the end of the seven-days stay, they were accompanied by the disciples of Tyre to the beach where they prayed for one another, and

again took up their journey while the Christians of Tyre returned to their homes.

## 3. Paul at Caesarea

After stopping one day at Ptolemais and greeting the brethren, they came to Caesarea.

(1) They find a warm welcome in the home of Phillip, the evangelist, who was one of the first deacons, and also the preacher who held such a great revival at Samaria and a little later on led the Ethiopian to Christ. He had four unmarried daughters who had the gift of prophecy.

(2) During their stay with Phillip, one brother Agabus, a prophet, came from Judea and took Paul's girdle and showed him how he would be bound by the Jews and turned over to the Gentiles.

(3) When Paul's companions and the Christians of Caesarea heard this sad news, they begged Paul to stay away from Jerusalem, but he gave them to understand that he was not only willing to be bound, but also to die for the name of the Lord Jesus. They then said, "The will of the Lord be done."

4. Paul at last enters Jerusalem  
So they all, together with some of the Christians of Caesarea and one

brother Mnason, from Cyprus, set out for Jerusalem. While there they abode with Mnason. The Jerusalem brethren received them gladly and

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Thursday, October 13, 1921.

## THE BAPTIST RECORD

ELEVEN

rejoiced when they heard Paul rehearse the story of his work both among the Jews and the Gentiles.

## Points to be remembered:

1. He who sent Paul out as a missionary to the Gentiles, now brings him back on a furlough to spend the rest of his life in jail writing some of his greatest letters.

2. The Lord-led man often leaves a hard field and goes to a harder one.

3. Friends can sympathise with and advise us, but they do not always know what is best for us.

4. If one truly lives for Christ, it is not hard for him to die for Him.

5. A living sacrifice counts for more than a dead one.

6. Sometimes the most vicious enemies are those of one's own household.

7. Inward divisions do more harm than outward opposition.

W. H. THOMPSON

## Her Father's Daughter—

By Gene Stratton Porter.

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Jackson, Mississippi.

## CARROLL COUNTY

On the 4th Sunday in July Rev. W. W. Murhead, our county missionary began a meeting at Harmony Church, near Cruger, J. W. Maddox, pastor. I having the management of the singing. In the beginning it seemed that satan had every thing well in hand owing to some old school trouble and other things. Bro. Muirhead seeing the condition of things put his shoulder to the wheel and began dealing out some very pointed and effective messages and it seemed as every message hit the mark, as the crowds became larger every service and both old and young became much interested in the song and prayer service twice a day and the result was that there were 13 accessions to the church, 11 by baptism and 2 by letter.

At the close of the meeting they unanimously voted that Brother Muirhead help in their meeting next July and that I lecture the singing class one week before the meeting and that I conduct the singing during their meeting.

Our next meeting began on the 5th Sunday in July in the neighborhood of Old Shilo, about 8 miles west of Vaiden. As the church was destroyed by fire 8 years ago the good Methodists gave permission that we hold our meeting in their church in Old Shilo vicinity.

Now anyone can imagine what we were up against to start a meeting. There had been no Baptist church for 8 years, but God always comes to the rescue of his children and the Lord was with us in great power. Rev. J. R. Hewlet did the preaching while Bro. Muirhead did the partorate and personal work, and I conducted the singing and this proved a most wonderful meeting. The result was that there were received both by baptism and by letter 42 and Bro. Muirhead, with the assistance of Rev. J. R. Hewlet got busy and Old Shilo Church was reorganized with about 50 charter members and there is a fine spirit in the neighborhood and the building of a new Baptist church

is on foot, everybody happy and looking forward to even greater things. They have secured Rev. Joseph Jacob, of West Miss., as pastor.

On the first Sunday in August we began a series of meetings about 8 miles northwest of Carrollton at a schoolhouse in the Campbell and Jolliff neighborhood, where they had prepared an arbor for the meeting. Prayers went up by both the old and the young for a great revival meeting and the Lord did not fail to give the blessing. Every service was almost a mountain top experience. Some old differences among some of the brothers was settled at the altar most gloriously, and men wept upon each other's necks asking forgiveness and the result was that there were received by baptism and letter 33.

Brother Muirhead organized a church there with about 45 charter members and last but not least I had the honor of naming the church. I gave it the name of New Jerusalem.

In conclusion would just like say that the board should feel proud that they were so lucky as to secure such a noble worker as Rev. W. W. Muirhead for their missionary for the counties of Carroll and Montgomery. The writer has attended many revivals of marked success with him and has seen much of his field since he has been in the work and find him to be loved by all. He is a man of fine character and good culture, a sincere convert to Christianity with an ardent zeal for the salvation of Israel.

B. F. HERRING

## HAROLD BELL WRIGHT'S NEW BOOK—

"HELEN OF THE OLD HOUSE.  
HIS BEST YET."Read it and see for yourself.  
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## CANTON

After a month's preparation the day arrived for us to begin. The local pastors had to carry on the meeting for a week because Gypsey Smith Jr., was delayed by sickness. When he did come to us he came to give his best. Gypsey Smith Jr., is an Englishman as far as his place of birth is concerned, but he has a real Gypsey for a father. Many of the readers will remember his father for he was in our country during the war and at present he is holding meetings in the United States. Gypsey Smith is a Baptist. Received his seminary training at Crozer Seminary and was ordained to the ministry by the First Baptist Church of Chester, Pa. He is a man of great personality. Deeply concerned about the salvation of man. He preaches the old Gospel of salvation by Grace. He never gets away from repentance and confession. In giving his invitation he does not consider church-membership, this is because he is holding union meetings and he knows that each convert will join some church. Sometimes he is very broad and it is because he wants to reach everybody. We can approve of his message and most of his methods, though at times it is hard to do so. He has associated with him Mr. Allen, director of music and Miss Abernathy, pianist. Both

of these did splendid work. We will always remember them for the good they did while with us. The three make a fine team. The results of the meeting were pleasing to all. Nearly five hundred came forward for re-consecration, conversion or to move their church-membership to one of the churches here.

Thanking you, I am,

Yours in Him,  
THOS. L. WOOTEN.

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We have a nice line of Bibles, Testaments, Song Books, Scrap Books, Fiction and stationary. Mail orders given prompt attention.

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Jackson Miss.

## DR. TROY WHITFIELD RESIGNS

After eleven years of service Dr. Theo. Whitfield on the past Sunday morning tendered his resignation as pastor of the First Baptist Church of this city. Under the leadership of this minister of the gospel, the First Baptist Church has practically had one continuous round of prosperity and growth. Dr. Whitfield is a gifted speaker, and large crowds have attended his ministry. The "packed house" is the common thing at the First Baptist Church now. During his stay here more than eleven hundred people have joined, so that the congregation of 525 which he took

has now become the largest in the city, having 1150 members. This has brought about the remarkable statement about this preacher and church, which is said of few others, namely, that every seventh person you meet on the street is a member of this man's church; and this is also in addition to the fact that in McComb, with only 7700 people, by the census, there are also two other Baptist churches, daughters of the First church. The congregation in the time spoken of has also developed abundantly in its finances, going from annual contributions eleven years ago of \$3,000.00 to one of \$16,000.00 each of these last two years. The First Baptist Church of McComb retains the custom, followed by but few churches now, namely, of calling (or rejecting) their pastor once each year, and this is done by private ballot and yet, so splendid have been the accomplishments of this minister, that they have eleven consecutive times extended him the annual

Wishing the Record much success.

Your friend and brother,  
H. J. MCCOOL

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DR. J. R. CARTER  
Supt. Baptist Orphanage

FRANKLIN ASSOCIATION

On September 29th, the Franklin Association met in its first annual session. Twenty-one churches reported and were enrolled. Dr. W. A. Borum was elected moderator. Prof. E. J. Green clerk, and Toland MaGeehee treasurer. After the moderator had declared the body ready for business, Dr. P. I. Lipsey addressed the Association on the work of the Convention Board, which gripped the entire body. The effect of which was felt through the entire meeting. At 2 P.M. met and Prof. D. M. Nelson spoke on Christian Education, and from the remarks the writer heard, the people got a new vision of Christian Education, and should the same impression be made on all the people, the Christian colleges and schools

will not suffer. The reports were good and discussed in the Spirit. During the discussion of state missions many were declaring that they were or would from that day, tithe. The W. M. U. had a good session and did fine work. This was one of the best Associations the writer ever attended. Such fellowship. Adjourned to meet with Concord the last Thursday in Sept. 1922.

S. R. YOUNG

PEARL RIVER COUNTY ASSOCIATION

The Pearl River Co. Association met in its 65th session with Bethel Church September 28-29, 1921.

Almost all the churches were represented either by letter and delegates or by letter. The reports coming up from the various churches were fairly good and showed a right good year's work. Bro. J. P. Culpepper of Poplarville, who had served the association faithfully for several years, asked that his name not be presented for re-election, so Bro. Homer H. Webb the honored pastor of Poplarville was elected to succeed Bro. Culpepper. Bro. J. S. Rester was elected clerk and Bro. J. E. Steward, treasurer.

The report on Missions was taken care of in a splendid way by Bro. L. L. Tyler, of Picayune. The 75 million Campaign received great care at the hands of Bro. H. H. Webb of Poplarville, and the writer tried to do justice to the report on Christian Education.

Bro. W. I. Williams, N. F. Clark, G. W. Holcomb, Prof. C. E. Bass and E. F. Tate made most excellent reports on the following causes respectively: Aged Ministers, Publications, Orphanage, Sunday schools and BYPU's:

Prohibition and Law enforcement. Bro. G. L. Stockstill of Picayune reported on Woman's Work.

The speeches were all high class. The writer preached the Association sermon from Psalms 85:6. "The Revival Needed Now" was his subject.

We did not have the pleasure of having a state representative or a representative from any of our schools. Want you to come next time. On a whole the meeting was uplifting and helpful.

J. B. QUIN

GRENADA

This week we closed a good meeting with the Bay Springs Baptist Church, where the live wide-awake Rev. J. L. Hughes is the beloved pastor. God is using Bro. Hughes in a great way at Bay Springs. There were 40 members by faith and three by letter. It was a real joy to see the pastor baptize the above number. This is a good church. Our Grenada County Association was more than a great success under the efficient and capable Moderator, Mr. O. L. Kimbrough, who is one of our good deacons.

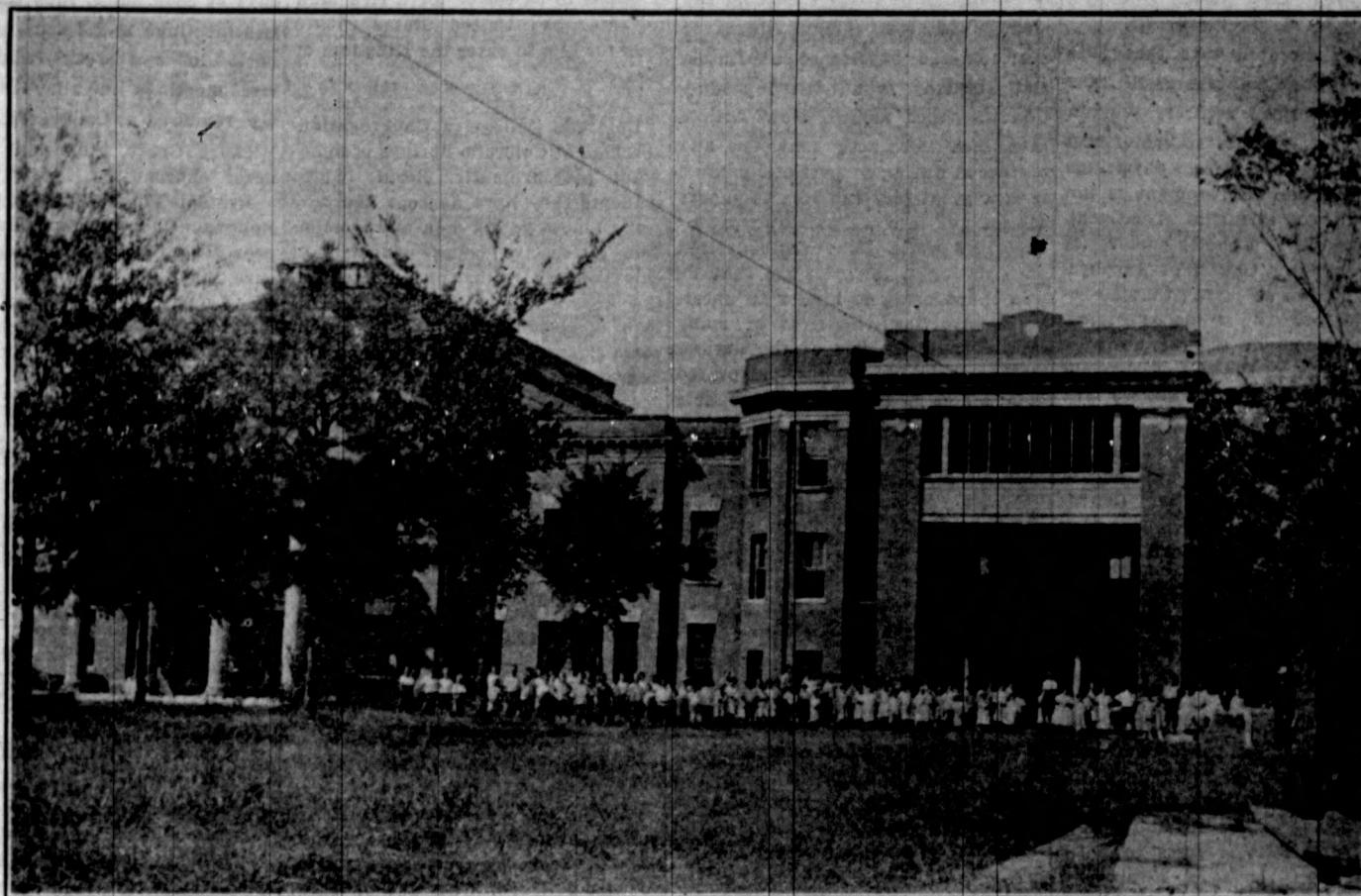
The most far reaching step taken in the last few "thousand years" by the Baptists of Mississippi is now under way, namely, getting our people to tithe, for when this is finally done, all of our work will be moving on a mighty scale, and no one doing anything more than his duty before God and man. May God bless our great work in this dear old State, which is being so ably led by one of the ablest secretaries in the South, Dr. R. B. Gunter.

We are happy because we have much to do.

Yours for work,  
W. E. FAIR

On October the 4th the Louisville Association met with Good Hope Church, 18 miles southeast of Louisville. After devotional conducted by the Moderator, Rev. J. D. Fulton, the body went into the election of officers for this year and Brother W. W. Estes was elected Moderator and G. A. Skidmore Clerk and Treasurer. Rev. Turner McLaren of Newton, the District Man was with us and gave a soul stirring speech on Sunday School report. The name of the Association was changed from Louisville to Winston County Association, so there is one more added to the list on the county basis. The Association took the necessary steps to perfect a County Sunday School and B. Y. P. U. Convention and we will perfect the organization next April, meeting at Noxapater the 5th Sunday in April. The Association got behind the County Sunday School Normal and set a date and place for the normal to be held, which will be at Shilo Church the first week in August, 1922. The Association carried out the suggestion in the report on prohibition and appointed a vigilance committee. Brother J. E. Byrd was with us on Wednesday, and brought us a soul stirring message on the 75 Million Fund. The Association organized for the Titling Campaign last Sunday in November to the first

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Baptist Orphanage, Jackson. New Jennings Hall to the right, not quite completed.

in December. We feel sure that Mississippi will go over the top as she did in the 75 Million Campaign.

I think that this Association has closed the greatest year in its history. We have taken a long stride forward in all the Kingdom work.

The W. M. U. Ladies met with the association and made their report to the body. I think that all of the Associations should give the W. M. U. a place on their program as it is a part of our work, and from their report they are ready for the Campaign and don't need to organize to do this work. Miss Landrum was with us and brought a great message on Woman's work.

W. L. GRAFTON

SECRETARY'S REPORT TO S. S.

Year ending Sept. 30, 1921  
 No. Officers and Teachers Enrolled 20  
 Average Attendance of above 14  
 No. Pupils enrolled 207  
 Average Attendance of above 159  
 Officers Present every Sunday 1  
 Teachers Present every Sunday 0  
 Pupils present every Sunday 7  
 No. of visitors and late 662  
 Average Enrollment of S. S. 227  
 Average Attendance of S. S. 179  
 Total Collection for Year \$275.69  
 Best Average Class for Year Lyda G. Shivers.  
 Best Average Department Juniors  
 Largest Collection given by R. W. Dunn's Class.

HONOR ROLL

Present Every Sunday 1921  
 Teachers:  
 None  
 Officers:  
 S. A. Roberts  
 Pupils:  
 Robert E. Smith 2 years.  
 Ida Newsam

Robert Arledge  
 Pauline Newsam.  
 Charlie Webb  
 Mary Alice Webb  
 Paul Newsam  
 S. A. ROBERTS, Sec'y

J. A. LEE'S RESIGNATION IS FINAL

Dear Record, you will please give space to the following in your next issue: On the third Sunday in August I offered my resignation to the Prentiss Church to take effect on the third Sunday in December.

On the first Sunday in September the regular time to call a pastor, the church refused to accept my resignation and gave me a hearty call for another year. I asked for time to consider the matter and will on the third Sunday in October, the Lord wills, I will give the church my final answer which will be in the negative.

I am now in position to confer with any church, or churches that are looking for a pastor, either in or out of the state, and am praying the Lord to direct all to his glory.

J. A. LEE

NOXAPATER

The second week in August, the Winston County Sunday School Normal was held at Noxapater. The enrollment reached 38, 20 taking the Sunday School Normal Manual, 18 received Diplomas, 9 were in the class studying Winning to Christ and 4 Plans and Programs, making a total of 31 Diplomas and seals being awarded. This is the best normal this county has ever had, about 16 were most that ever attended in this county before. In this Normal were six teachers and one superintendent, one secretary, 35 members

of the church and 3 who were not members of any church.

We had with us Rev. E. S. Campbell and Miss Corinne Webb as teachers, and we hope to have them with us again.

MRS. J. R. CARTER

"The Power Behind the Throne"

A quarter of a century ago our Baptist Orphanage was scarcely considered an important denominational asset. It was just entering its second year and provided home and sustenance for seventeen children. With this small number however it was readily realized that home and sustenance were not the main items in the making of a home— even an Orphan's Home. The Mother spirit was wanting.

In casting round for one who could measure up to the demands of the position, physically, mentally and spiritually, the guidance of the Divine Hand was never more visible than in the selection of the House Mother. The lot fell upon Ida Flowers, then scarcely more than a girl just out of her teens. She was timid and reserved and shrank from

any form of publicity; but the mother heart was big within her and her utter absorption in her little charges made itself felt from the very beginning. Throughout these twenty-five years she has had special oversight of the children in when disease in some form entered the Home to claim his victims among her children she has gone as long as a week without undressing. No matter what other help may have been called into service her personal supervision was felt, because it was her child who was sick.

On September 6, 1908 Miss Flowers became the wife of Dr. J. R. Carter, Superintendent of the Orphanage; but this bond lessened not one iota of her interest, time and attention in her beloved family. And this same family by the way she has seen grow in numbers from seventeen until today more than one thousand have laid claim on her mother heart. She has watched over each of these, many from babyhood, into school days and thence into young manhood and womanhood. Many of these she has sent forth to fill honorable positions in the world; for with scarcely an exception her children have become splendid citizens in both church and state.

Our Baptist Orphanage is today considered one of our greatest denominational assets. And because to the lovelight and labors of this Godly woman is its success largely due, we most gladly render to her the sincere word of appreciation. "True religion and undefiled" it is hers. How beautifully has it been exemplified in her life. How graciously is her influence going on thru all times, the fullness of which will never be realized this side Eternity.

A more extended write-up of the Orphanage was prepared for this issue but was crowded out for lack of space. It will appear in an early number.

A special invitation is extended to the delegates and visitors to the Convention to visit the Orphanage.

Come to the Convention next month and hear the children from the Orphanage sing the Gospel. It will do your soul good.

## CHIPS OFF THE NEWS BLOCK

By T. T. Bang

A news dispatch says that Miss Daisy Dry of Murphysboro, Ill., has had a miraculous recovery from a condition of absolute speechlessness and helplessness. Her physician states that her improvement is not the result of scientific treatment. Rev. Haskell T. Abbott, pastor of the First Baptist Church of Murphysboro is quoted as saying that he believes her recovery is due to a miracle performed in answer to Miss Dry's prayers. Is the age of miracles past? I don't know. I think we lack faith.

In order to solve quickly the unemployment problem the Denver Post is advocating the construction of two permanent hard-surfaced national highways, work to begin within the next 60 days. One of the proposed highways would extend from the Atlantic to the Pacific, the other from Canada to the Gulf of Mexico. The expense, which it is proposed, will be borne by the federal government, is estimated at about \$100,000,000, the cost of about three battleships like those now being built. I am no engineer, but I should judge from what it costs to build hard-surfaced roads in Mississippi, \$1,000,000,000 would not build the two proposed roads. But of course more money would.

The Post has written the President that inasmuch as military highways like these proposed must be built sometime, they might as well be built now to furnish employment and to give good road service to farmers, merchants and others who use roads in time of peace. The Post invites those who believe as that paper does to write to their congressmen and join in other ways to attain the desired end.

The Rev. Frank Willis Barnett, formerly editor of the Alabama Baptist went to report an out-of-town wedding for the Birmingham Age-Herald, for which paper he writes. It was an up-to-date wedding, so the minister who was expected to perform the ceremony planned to arrive in an airplane. But the airplane had to make a forced landing before arriving. Quite naturally the minister landed with the plane. To avoid disappointing the two high contracting parties, Brother Barnett stepped a few paces forward and performed the ceremony. Then he told about it in the paper and the Associated press spread the news over the United States.

Mr Arthur Brisbane is a successful newspaper man employed by Mr. William Randolph Hearst to write editorial matter for a string of Hearst papers. What he writes is usually very interesting but frequently very nutty. Recently he revealed the fact that he believed bloodhounds in the South were turned loose in man-hunts to attack their quarry when located. He continually advocates the retirement of all the United States indebtedness by the simple process of printing paper money and buying in the bonds.

When, if the people were simple enough to take baseless money for

the bonds, they would soon find the money worthless. Arthur seems to overlook the experience of Russia and Germany in unlimited production of paper money. Now Arthur says that Debs was convicted and sentenced during a "patriotic panic". It is a great pity the Hearst papers cannot get into a "patriotic panic" once in a while. Debs was convicted of violating a law. Besides that he was endeavoring to hinder an enterprise involving the lives of many citizens and the life of the nation. Debs is said not to have advocated bombs and such. But treasonable speech is more dangerous than dynamite. Debs seems satisfied to remain in prison until the end of his sentence. And the men who wore army o. d's or navy blues are also satisfied for him to do so. Let him stay.

Col. Mason M. Patrick, U. S. Army, Corps of Engineers, has been appointed as director of the Army Air Service. He was chief of the Army Air Service in France, but is not a flying officer. He succeeds Maj. Gen. Chas. T. Menoher, who, though a splendid soldier was not a pilot either. Another former head of the Air Service was Brigadier General Squiers, who was appointed to the Signal Corps from the Western Union Telegraph Company. When the Aviation Section was separated from the Signal Corps and made the Air Service General Spires somehow got pushed off in the Air Service. Enough money has been uselessly spent on flying by well-intentioned but ignorant men in charge of the Air Service. It would have seemed wise to appoint as head of the Air Service an experienced flyer, who by constant contact and training was familiar with the problems and proven methods of the Air Service. But no! From another corps a nice old gentleman is taken and given a job as chief. Mr. Harding had the opportunity of appointing Brigadier General Mitchell, but it is supposed that the "old army men" were opposed to his appointment because of General Mitchell's advocacy of the plan to unite the army and navy air forces to form a service independent of both army and navy, after the successful British plan. The "old army" officers don't want that. So General Mitchell, a flyer with personal knowledge of the danger and problems of aviation, with the heroic spirit of the young Air Service a part of his make-up is deprived of the opportunity of using his experience for the good of the service.

Friend Typo: The next time I attempt to pull that good old line "O Tempora! O Moses (M-O-S-E-S)!" please don't let your classical training trip me up and make me say, "O Mores!" That's good too, but it is older still.

A freak of government is this: Gen. T. Coleman Dupont of munition fame was until recently (and perhaps is yet) a deputy police commissioner of the City of New York. While holding this job he was appointed to be United States Senator from another state, Delaware. Don't ask me "how come" he can be a citizen of two states. I don't know. I do know this:

It seems to be easier for a rich man to enter the United States senate than for him to enter the Kingdom of Heaven.

Colorado College, a Congregational school at Colorado Springs is somewhat polychromatic. Beside white students they have negroes and several Chinese young men and women. The latter are being educated in this country with the funds from the Boxers Indemnity. As the college is co-educational there are in some classes young white women and negro men.

One reason I am glad summer is over is that now perhaps I shall not have to read in the newspapers every week about how President Harding is spending his "brief and only vacation".

## THE CHURCHES OF THE NEW TESTAMENT

By Geo. W. McDaniel, D. D.

Pastor First Baptist Church, Richmond, Va. Author "The People Called Baptists"

This book is the product of a fruitful experience by a reverent student of God's Word. The author says: "The aim of this book is to show the origin, character, principles and practices of the New Testament churches; to show the unity which existed in essentials amidst the variety of material and diversity of environment; to point morals and deduce lessons for twentieth century pastors, laymen and churches."

## Contents

- I. The Meaning of the Word Church.
- II. Jerusalem — The Mother Church.
- III. Antioch — The Missionary Church.
- IV. The Churches of Galatia — The Unstable Churches.
- V. Ephesus — The Effective Church.
- VI. Colossae — The Heretical Church.
- VII. Phillipi — The Joyful Church.
- VIII. Thessalonica — The Expectant Church.
- IX. Corinth — The Worldly Church.
- X. Rome — The Renowned Church.
- XI. Certain Other Churches.
- XII. Table Showing Christian Meaning of Ecclesia.

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## A GROUP OF MEETINGS

Not being able to arrange satisfactorily for a weeks meeting in each of the five churches I am now serving as pastor, I fell upon the plan of having shorter and more co-operative meetings.

Here at Coldwater, the center of my group of churches, I arranged for an early morning prayer service, and preaching at night during the full time of engagement in the four surrounding congregations. In these outside congregations I gave two day services, running from three to five

days at each place, thus carrying on two meetings at the same time for a period of two weeks, and holding five meetings in all. This service was rendered at Coldwater, Mt. Zion, Hickory Grove, Hopewell and Ebenezer churches.

Brother W. M. Bostick, pastor of Bellevue Church, Memphis did the preaching for us. My people, I am sure, have never more greatly enjoyed a series of sermons. His preaching was remarkably earnest, clear, forceful and winsome. Thirty-seven were received by baptism, seven by letter and one restored to the church fellowship, a total of forty-five, at a direct result of the two weeks engagement.

This leads me to say that I am fully persuaded that it would be wise for pastors to shorten their meeting periods and make them more frequent. Could we not have about four revival meetings in our churches each year on a plan like this?

B. F. WHITTEN

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## Sunday School Lesson For Oct. 16.

By W. H. Thompson

PAUL WRITING TO THE CHURCH  
AT CORINTH

1 Cor. 1:10-11; 13:1-13.

**Golden Text**— But now abideth faith, hope and love, these three; and the greatest of these is love. 1 Cor. 13:13

1. Contentions in the Corinthian church. 1. Cor. 1:10,11.

During Paul's labors in Ephesus, he learned, through some one of the household of Chloe, that there had risen bitter contentions and disputings in the church at Corinth. It seems that the trouble grew out of their preference for the preacher whom they had heard or the one through whom they had believed. So

Paul in a wise and tactful way begs them by the name of the Lord Jesus Christ, that they speak the same things and that there be no divisions among them. He knew that contentions, together with other sins of an immoral nature, that had already crept in, would rob the church of its power. In the twelfth chapter of the same letter, he tells them that they as the different members of the body of Christ, should work together in perfect sympathy and consideration for every other member; for each member received its commission and power to do its work from the same source, the Holy Spirit. Then he showed them that love was the only remedy that would cure their contentions and by which they could make the most out of the gifts with which they were endowed.

2. The value of love. 1 Cor. 13:1-3

(1) As to the gift of eloquence and unknown tongues or ever of angels. It is not what one says, but why one says it. Much said and well said, without love, may amount to little, but if spoken in love, let it be ever so little and even poorly spoken, will have an eternal value to the one who so poorly spoke it.

(2) As to knowledge and faith. Paul does not say that one could have the "gift of prophecy, understand all mysteries and all knowledge and have all faith" without love, but he supposed a case, "if I have". If one should possess these unusual gifts, and not have love, he would be apt to use them to his own advantage and to his neighbor's hurt.

I would fear the man without love if he had power to move a mountain; he might drop it in my front yard. If he loved me I would not fear him, though he had a thunderbolt under his hand.

(3) As to benevolence and sacrifice.

It is possible for one to give his money to relieve suffering humanity and his body to be burned, just to be seen of men, and in such case, all the reward he would get would be the applaud of men. Any sacrificial offering of one's life must be prompted by love, or it will be lost to him.

3. The Characteristics of love or love described.

"Love suffereth long, endures persecution, forgives enemies, bears wrongs patiently, and keeps on doing it". And is kind. Love does not stop with merely expressing sympathy and promising forgiveness, but goes on to active benevolence. "Is not puffed up". Love is always humble, because it is ever conscious of in-

ward imperfection, and sees so much good in others. Love is always courteous, looking to the pleasure and good of others as well as self, is not easy to fly off the handle, or rather, keeps its high explosives well watered down, and is not quick to question the motives of others.

It gets no joy out of its own sin nor the sins of others, but does greatly rejoice at the spread of the truth everywhere. Love bears up under all the heavy stresses of life, beats back all doubtful and skeptical thoughts, never allows pessimism nor the blues to camp on its premises, and never becomes threadbare, even when constantly rubbed in the same spot.

## Love Compared.

All of the gifts of prophecy, tongues and knowledge shall come to an end, but love is an eternal virtue. They are gifts to be used in this life, but love is that part of our makeup that will live forever. Even man changes from childhood and childish things to manhood and things of manhood. Our knowledge of things and of ourselves is very partial and imperfect compared to what we will know on the other side, but love is the one unchanging principle in us.

Paul then reaches the climax when he says that of these three abiding virtues faith, hope and love, that love is the greatest. Love is greater than faith and hope, because she is the mother of both of them. A mother may lose faith and hope in a prodigal child but love would abide.

## EDUCATIONAL BILL

The Towner-Sterling bill, which will be up for discussion after the recess of Congress, provides for a new Department of Education in the cabinet of the President. The Fess-Kenyon bill, sponsored by the administration, places the bureau of education under the new proposed Department of Public Welfare. The question agitating educators is whether their calling is to be thus given a secondary rating.

The Fess-Kenyon bill for a Department of Public Welfare suggests an appropriation of about \$3,000,000 a year for educational purposes, while the Towner-Sterling bill contemplates the spending of many millions, the sum being largely dependent upon the co-operation which the state governments give. The Department of Public Welfare bill proposes to spend \$701,000,000, and only \$3,000,000 of this vast sum would be given to education. It is thus evident that those favoring the public welfare measure as over against the Towner-Sterling measure are quite willing to permit education to be the "tail" of the administration proposal. Educational appropriation would be only a "rider" on a bill to care for delinquents, deficient, diseased, and defective peoples. Are the youth of the land thus to be classified? Is that the status we desire as Americans to give to education?

Annual Conferences have the privilege of adopting strong resolutions favoring the Towner-Sterling measure. The Roman Catholics are actively opposing it because they do not want to see the public schools prosper. Will Protestants care enough to make a fight for the re-

ducing of illiteracy, for increasing Americanization, for physical education, and for teacher training?

—Western Christian Advocate.

## CHOCTAW COUNTY

The Choctaw County Association met in its first annual session at Ackerman September 29 and 30. There were 23 churches represented. Rev. H. M. Whitten was elected moderator and G. D. Weatherall clerk and treasurer, also a member of the State Board. The introductory sermon was preached by Rev. H. T. McLaurin and was a powerful presentation of Baptist obligations, responsibilities and opportunities. Most of the churches were behind with their financial obligations and all showed an unusually large number of baptisms.

Reports on all the objects fostered by the denomination were read and discussed. Dr. R. B. Gunter was present the first day and discussed the report on missions in his usual forceful manner. Dr. Gunter was pastor at Ackerman one year and our people are always glad of the privilege to see him and hear him. Brother L. E. Lightsey was with us for the first time. He preached Thursday night to a large congregation and was well received. He received several subscriptions to the Baptist Record and sold a number of Bibles and good books. Miss Fannie Traylor representing the W. M. U. was present and held an interesting meeting with the ladies in the Methodist church. She gave them some valuable instructions and encouraged them to still greater activities. We had a number of visitors, both pastors and lay, from nearby Associations who joined heartily in the discussion of the reports. The social features of the session are said to have been good.

The next meeting will be held with Concord Church, five miles south of Ackerman on Thursday and Friday before the first Sunday in October 1922.

H. L. RHODES

## IN MEMORIAM

On the last day of August, 1921, the spirit of sister Mary J. Jones, took its departure, to join the host of the Lord's Redeemed who have preceded her to the Glory land. Sister Jones was the daughter of John J. Walker, and was born in Eastern Mississippi on the 10th day of July, 1852, where she remained until grown. In 1871 she moved with her parents to Franklin Co., Miss., where in 1873 she professed faith in Jesus Christ as her personal Savior, uniting with the Zion Baptist church.

In October 1872, she was married to W. D. Jones, to which union God blessed gave seven children, two of whom preceded the mother to the grave. For a number of years they lived in the town of Summit, but at the time of their sorrow they were residents of McComb City. The Fun-

eral was conducted by Revs. W. A. Gill and J. H. Lane, burial in McComb City Cemetery. Truly a good woman has gone. Leaving her husband, and five children to mourn her departure. Mr. J. L. Jones, McComb. Mr. N. B. Jones, also of McComb. Mrs. Janie Hayman, McComb; Mrs. Willie Billbo, Meadville; and Mrs. L. F. Reeves of Summit. Sister Jones was a member of Tangipahoa church at the time of her death. May the comforting influences of the spirit be with those who sorrow.

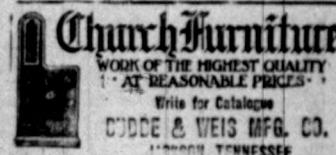
J. G. GILMORE, Pastor.

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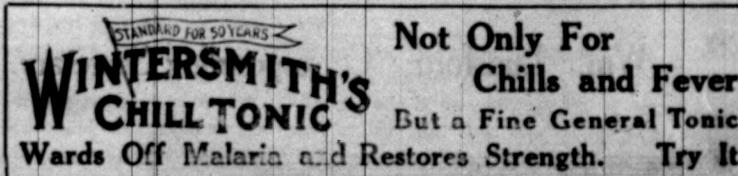
Says Drug Acts Like Dynamite  
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There's no reason why a person should take sickening, salivating calomel when a few cents buys a large bottle of Dodson's Liver Tone—a perfect substitute for calomel.

It is a pleasant, vegetable liquid which will start your liver just as surely as calomel, but it doesn't make you sick and can not salivate.

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Calomel is a dangerous drug. It is mercury and attacks your bones. Take a dose of nasty calomel today and you will feel weak, sick and nauseated tomorrow. Don't lose a day's work. Take a spoonful of Dodson's Liver Tone instead and you will wake up feeling great. No more biliousness, constipation, sluggishness, headache, coated tongue or sour stomach. Your druggist says if you don't find Dodson's Liver Tone acts better than horrible calomel your money is waiting for you.



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# THE OLD PREACHER

AND

## *The 75 Million Campaign*

WHEN the day's work of a minister is over, he should not suffer want for the necessities of life. If prematurely called home, his widow and children should not be cast out on the cold charity of the world. Some of the sweetest memories point back to the days of a never to be forgotten pastor. He was the friend of your childhood days. He led you to Christ. He stood by your side through some Bethany shadow, and his tears fell with yours on the grave of your dead.

: NOW HE IS OLD :

?

If he is'nt sick, he has reached the  
age when no church wants him.

?

WHAT WILL YOU DO WITH HIM?

The general financial depression is being tremendously felt in this office. It threatens retrenchment in every direction.

We have not thought too much about missions and education, but, certainly, far too little about the preacher in his old age. We are thinking too little about him now.

Do not allow the campaign fund to lag. Do not  
compel our Board, for lack of money, to  
cut the stipends of the old preachers.

Unless the money first reaches this office, it can never be employed to give aid and comfort to the old pastor, whose pulpit voice is forever stilled, and who is patiently waiting for his release and entrance upon higher things.

Inquire at the office of your Secretary and see how the account stands with your old preachers. :

Wm. Lunsford, Corresponding Secretary.

618 Slaughter Bldg., Dallas.